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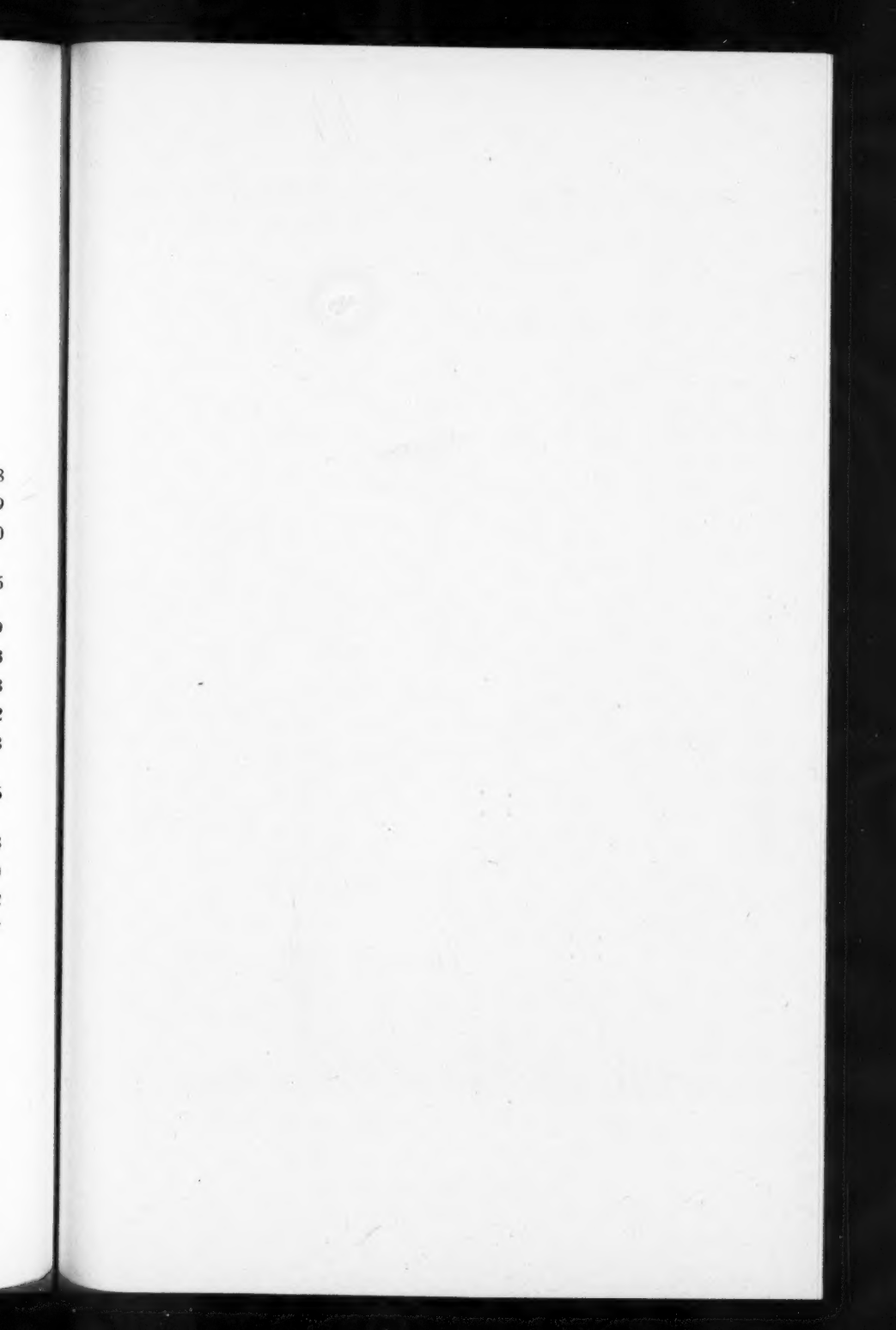
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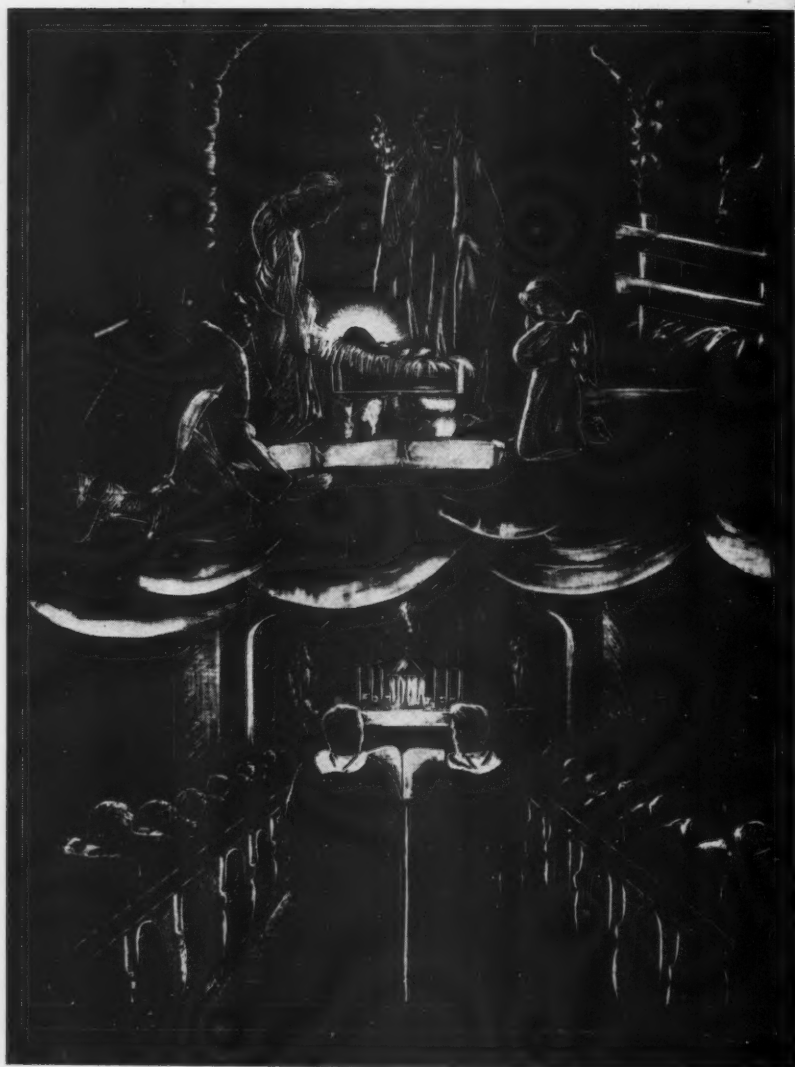
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J.M.J.D.





"Venite adoremus et procedamus ante Deum." (MATINS DIVINE OFFICE)



DOMINICANA

Vol. XXV

WINTER, 1940

No. 4

DIVINE EXCHANGE

PIUS M. SULLIVAN, O.P.

On a winding road from Bethlehem,
Where whirring, chill winds moan,
In a tiny cave, our King has come,
And a manger is His throne.

He, Who is the hope of nations,
The Lord of glory and of might,
Has come quietly in a stable,
In the hushed silence of the night.

He has sped from realms of splendor,
Where angel choirs obeisanced;
His courtiers here—poor, tattered shepherds,
Who serve their Lord, entranced.

He, Who is the Fount of treasures
And could command great wealth untold,
Receives, in His bare stable-palace,
The weary Magi's gift of gold.

He, Who forever fashions joys,
Is not subject to surprise;
Yet, the earthbound Infant must have thrilled,
When first He looked in Mary's eyes.

CHRISTMAS WITH THE FATHERS OF THE CHURCH

(It is always a problem just a few days before Christmas to get oneself into the proper Christmas "spirit." One knows one ought to feel, happy about it, but it is difficult working oneself into the proper mood, because one does not quite know why or how to be happy at Christmas.

The Fathers of the Church are expert at being happy at Christmas. They know that Christmas is the birth of Christ, and this unspeakable gift is an inexhaustible source of happiness to them. Therefore we are here stealing some of their thoughts with the same end in view.

The thoughts of Pope St. Leo are those proposed by the Church on Christmas Day to those who recite the Divine Office. The majority of the thoughts are taken from the *Catena Aurea* (Golden Chain) of St. Thomas Aquinas, forged by him of the thoughts of all the Fathers of the Church on the four Gospels. Some of the thoughts are taken from St. Thomas' own Commentary on the Gospel of St. Matthew. Others are taken from St. John Chrysostom's Homilies on St. Matthew, the possession of which St. Thomas is said to have desired more than that of the city of Paris.)

Our Savior, dearly beloved, is born this day: let us rejoice. It is not right that there be sorrow on the birthday of life. No one is cut off from participation in this gladness. Let the saint exult because he is nigh to victory; let the sinner rejoice because he is invited to pardon. (Pope St. Leo).¹

*And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David which is called Bethlehem: because he was of the house and family of David. To be enrolled with Mary his espoused wife, who was with child.*²

Bethlehem is interpreted *house of bread*. The place in which the Lord was born was called before "the house of bread" because one day would appear there in the flesh He Who would nourish the minds of the elect with interior fullness. As He Himself said: I am the living bread which came down from heaven. (St. Gregory the Great).³

¹ *Serm. 1 de Nativ. Domini.* In *Brev. S.O.P.*, I, p. 350.

² St. Luke, 2:4,5.

³ *S. Thomae Aquinatis Opera Omnia*, (Editio Vives, Paris, 1876). Vol. 17, *Catena Aurea in Lucae Evangelium*, p. 34.

*And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger. . . .*⁴

He Who clothes the whole world in varied beauty is wrapped in poor rags, that we may receive the first robe. (St. Bede the Venerable).⁵

Doubtless if He had wished, He could have come moving the heavens, shaking the earth, and sending forth thunderbolts. However, He did not appear in this way: for He did not wish to condemn but to save, and to crush human pride from the outset. Therefore He not only became a man, but He became a poor man. And He chose a poor mother who has not where to lay her new-born infant. (St. John Chrysostom).⁶

He Who is the bread of Angels is laid in a manger in order to refresh us, as it were holy animals, with the food of His flesh. (St. Bede the Venerable).⁷

*. . . . because there was no place for them in the inn.*⁸

He Who sits at the right hand of the Father lacks the shelter of an inn that He may prepare many mansions for us in the house of His Father. (St. Bede the Venerable).⁹

He was born, not in the house of His parents, but in an inn and along the wayside, because through the mystery of the Incarnation He was made the way which should lead us to the homeland where we should enjoy truth and life. (St. Bede the Venerable).¹⁰

*And there were in the same country shepherds watching, and keeping the night-watches over their flock.*¹¹

Each one, too, who lives a private life, fills the office of shepherd if, gathering together his good acts and clean thoughts, he strives to govern them with a just moderation, to nourish them with the food of the Scriptures, and to preserve them against the artifices of the devils. (St. Bede the Venerable).¹²

*And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.*¹³

Nowhere in the whole sequence of the Old Testament do we find

⁴ St. Luke, 2:7.

⁵ *op. cit.*, p. 34.

⁶ *ibid.*

⁷ *ibid.*

⁸ St. Luke, 2:7.

⁹ *op. cit.*, p. 34.

¹⁰ *op. cit.*, p. 34.

¹¹ St. Luke, 2:8.

¹² *op. cit.*, p. 38.

¹³ St. Luke, 2:9.

Angels, who so repeatedly appeared to the Patriarchs, to have appeared with light. This privilege was rightly reserved for this time, when there arose in the darkness a Light for the righteous of heart. (St. Bede the Venerable).¹⁴

*And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will.*¹⁵

Formerly Angels were sent to punish, for example to the Israelites, to David, to the Sodomites, to a valley of tears. Now on the contrary they sing on earth, giving thanks to God because He revealed to them His descent among men. (St. John Chrysostom).¹⁶

And they praise together, devoting the words of their exultation to our redemption, because, since they see that we are taken back, they rejoice that their number is filled. (St. Gregory the Great).¹⁷

Those whom the Angels had formerly looked upon as weak and degraded, with the birth of the Lord in the flesh, they now venerate as companions. (St. Bede the Venerable).¹⁸

How glad should this unspeakable work of love make the lowliness of man, when it causes the sublimity of the Angels to rejoice so greatly. (Pope St. Leo).¹⁹

*And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord has shown to us.*²⁰

Having put aside base carnal concupiscences, let us pass over with the whole desire of our mind to the heavenly Bethlehem, that is, the house of living bread, so that we may merit to see reigning on the throne of the Father, Him Whom they saw crying in the crib. (St. Bede the Venerable).²¹

Let us also arise; and though all should be aroused, let us run to the abode of the Child, even though kings, peoples, tyrants, try to obstruct our way lest we fulfil our desire. (St. John Chrysostom).²²

*And they came with haste; and they found Mary and Joseph, and the Infant lying in the manger.*²³

¹⁴ *op. cit.*, p. 25.

¹⁵ St. Luke, 2:13.

¹⁶ *op. cit.*, p. 36.

¹⁷ *op. cit.*, p. 36.

¹⁸ *op. cit.*, p. 36.

¹⁹ *op. cit.* In *Brev. S.O.P.*, I, p. 351.

²⁰ St. Luke, 2:15.

²¹ *op. cit.*, p. 38.

²² *Homilia XC in Matthaum.* P. L., Tom. 77, col. 78.

²³ St. Luke, 2:16.

And they came with haste, for no one seeks Christ with slothfulness. (St. Ambrose).²⁴

A happiness so great is not to be sought with slothfulness and torpor. We should follow the footsteps of Christ with eagerness. (St. Bede the Venerable).²⁵

*And seeing, they understood of the word that had been spoken to them concerning the child.*²⁶

Let us hasten to embrace with complete love the things that have been said of our Savior, so that, in the future vision of perfect knowledge, we may be worthy to understand them. (St. Bede the Venerable).²⁷

*But Mary kept all these words, pondering them in her heart.*²⁸

Do not think the words of the shepherds are to be condemned as paltry. From the shepherds Mary increased her faith. (St. Ambrose).²⁹

*Behold there came wise men from the East to Jerusalem. Saying: Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him.*³⁰

This star was not among those created in the beginning of time, as is evident from four things. First, from its motion. No star moves from north to south. Yet the kingdom of the Persians, whence the Magi came, is situated to the north. Secondly, other stars never cease to move; this one did not move at all times. Thirdly, from its time. No star shines in the daytime; yet this one gave light to the Magi during the day. Fourthly, from its position, because it was not in the firmament. This is evident from the fact that by it they definitely distinguished the abode of Christ. (Hence the Gospel relates: *We have seen his star*, that is, the star made for His service. Therefore it should be said that it was specially created for the service of Christ.) (St. Thomas Aquinas).³¹

This star was fitting for those to whom it was shown, namely to the Gentiles, whose calling was promised to Abraham in the similitude of stars: *Look up to heaven and number the stars if thou canst*, etc. (Gen. 15:5). Wherefore both at the Nativity and at the Passion there was brought to pass a sign in the heavens which made Christ

²⁴ *op. cit.*, p. 37.

²⁵ *op. cit.*, p. 38.

²⁶ St. Luke, 2:17.

²⁷ *op. cit.*, p. 38.

²⁸ St. Luke, 2:19.

²⁹ *op. cit.*, p. 37.

³⁰ St. Matt., 2:12.

³¹ *op. cit.* Vol. 19, *Comm. super Matthaeum*, p. 257.

known to all peoples. It was made suitable to all because He is the Savior of all. (St. Thomas Aquinas).³²

Why therefore did the star appear? Because He who was coming to abrogate the old dispensation and lead the world to one and the same worship and be adored everywhere on land and sea, opened from the very beginning the door to all peoples, that by the example of strangers He might teach his own also. (St. John Chrysostom).³³

*And King Herold, hearing this, was troubled, and all Jerusalem with him.*³⁴

Note that men, as Chrysostom says, set up in high places, are disturbed by a slight word proffered contrary to them. But the humble never fear. (St. Thomas Aquinas).³⁵

What shall be the tribunal of the Judge, when the cradle of the Infant terrified proud kings? Let kings fear Him Who sits at the right hand of the Father, Whom a wicked king feared at His mother's breast. (St. Augustine).³⁶

*But they said to him: in Bethlehem of Juda. For so it is written by the prophet.*³⁷

Christ wished to be born in Bethlehem to avoid glory. On account of this He chose two places: one in which He wished to be born, namely, Bethlehem; the other in which He suffered, namely Jerusalem. And this is against those who thirst for glory, who wish to be born in high places, and are unwilling to suffer in the place of honor. (St. Thomas Aquinas).³⁸

*And entering into the house, they found the child with Mary his mother.*³⁹

They did not find Mary crowned with a diadem or reclining upon a golden bed, but with barely one garment, not for the ornamentation of the body but for the covering of nudity, such as the wife of a carpenter would have on a journey. If they had come seeking an earthly king they would have been more abashed than joyous, having undertaken the labor of so great a journey for nought. But because they sought a heavenly king, though they saw nothing regal, content with Him by the testimony of the star alone, their eyes rejoiced to see an insignificant child, because the spirit in their heart showed Him

³² *op. cit.*, p. 258.

³³ *op. cit.* P. L. Tom. 77, col 65.

³⁴ St. Matt. 2:3.

³⁵ *op. cit.*, p. 259.

³⁶ *op. cit.* Vol. 16, *Catena Aurea in Matthaei Evangelium*, p. 40.

³⁷ St. Matt., 2:5.

³⁸ *op. cit.* Vol 19, p. 259.

³⁹ St. Matt., 2:11.

to be terrible. They see a man and acknowledge a God. (St. John Chrysostom).⁴⁰

*And falling down they adored him: and opening their treasures, they offered him gifts: gold, frankincense, and myrrh.*⁴¹

It may be considered in a mystical sense that they did not open up their treasures along the way, but for the first time when they came to Christ. Similarly we ought not to show our good things on our way (to heaven). (St. Thomas Aquinas).⁴²

*And having received an answer in sleep that they should not return to Herod, they went back another way into their country.*⁴³

In this is shown that through obedience we arrive at our country—Paradise—from which through sin we have been expelled. (St. Thomas Aquinas).⁴⁴

The Magi listened to Herod to seek the Lord, but not to return to him. They signified good listeners, who do the good which they hear from evil preachers, but do not imitate their works. (St. Remigius).⁴⁵

Jesus was therefore shown neither to the learned nor the just: for ignorance prevails in the rusticity of the shepherds, and irreverence in the sacrileges of the Magi (who belonged to the Chaldean magicians). That corner stone took them both to Himself, Who came to choose the unlearned and confound the wise, and not to call the just but sinners, so that no great man might become proud, and no weak man might despair. (St. Augustine).⁴⁶

If these barbarians offered gifts at that time in order to do honor, what shall you be if you do not give to the needy? If they undertook so great a journey to see the new-born Child, what excuse have you, who do not hasten even to another quarter of the town to visit the sick and the imprisoned? We compassionate with the sick and the imprisoned, even with enemies. Will you not even compassionate with your generous Lord? They offered gold; will you barely give bread? They saw the star and rejoiced; will you see Christ a stranger and naked and not be moved? (St. John Chrysostom).⁴⁷

Acknowledge, O Christian, your dignity, and having been made a sharer in the divine nature, do not return to your old vileness by a base life. Remember of whose head and body you are a member. Your price is the blood of Christ. (Pope St. Leo).⁴⁸

(Translated by Nicholas Halligan, O.P.)

⁴⁰ *op. cit.* Vol. 16, p. 43.

⁴¹ St. Matt., 2:11.

⁴² *op. cit.* Vol. 19, p. 262.

⁴³ St. Matt., 2:12.

⁴⁴ *op. cit.*, p. 263.

⁴⁵ *op. cit.* Vol. 16, p. 42.

⁴⁶ *op. cit.*, p. 36.

⁴⁷ *op. cit.* P. L., Tom. 77., col. 78.

⁴⁸ *op. cit.* In *Brev. S.O.P.*, I, p. 351.

THE ORIGINAL SANTA CLAUS: SAINT NICHOLAS

NICHOLAS HALLIGAN, O.P.



WID you ever think of praying to Santa Claus? You perhaps have, in the sense that you often hoped that this figurative person would not fail to bring you what you were looking for at Christmas. But, did you ever consider him as a great saint of the Church and pray to him in that light? Probably not. However, countless numbers have done so in the past and many are very devoted to him today. We still hear, though infrequently, that other name for Santa Claus—old Saint Nick. Not many people could explain the exact connection between the two, but the fact that the latter term is still used is an indication that it is more than a chance association. There is very real relationship, which can be appreciated by summarizing the course of the devotion to the Catholic Saint, Nicholas.

At first, these statements must seem quite astounding to the adult American mind. For anyone to maintain seriously the existence of Santa Claus is, to say the least, puerile, but further to hold that he is a Roman Catholic Saint, with all that term means, is downright suspicious. Nevertheless, he is the originally very real person whose extraordinary life and holy death the Church commemorates on December the sixth.

St. Nicholas was born about the close of the third century in Asia Minor, at Patara in Lycia, a place which had heard the Gospel from St. Paul. Its capital, Myra, was also an episcopal seat. It was the direction of this diocese which fell upon the shoulders of Nicholas and in which he distinguished himself by his piety, zeal and miraculous powers. Many authors hold that he confessed the Faith during one of the persecutions of that time and that he also strenuously opposed Arianism at the Council of Nicea. At any rate, his boundless zeal for the Faith and the extirpation of heresy is generally acknowledged. He died full of sanctity about 342 A. D. and was buried in his cathedral church. This is all that factual history has to offer us,—poor material indeed, upon which to delineate a character. But, the truly great veneration which has always been paid to this Saint is a proof of a strong living tradition concerning him. He has been for ages one of the most popular Saints in both the Eastern and Western

Churches, as innumerable churches and other works of religion bear witness. No Saint, except Our Lady, is said to have been portrayed more frequently in Christian art. Consequently, several legends have sprung up in time about St. Nicholas, which based more or less on fact, have had a definite influence on modern notions of Santa Claus. We can mention only a few of the stories about the holy bishop. When still a young man, the death of his parents left him quite wealthy. This wealth he used in the charitable service of others. It seemed that the father of a certain family in Patara who was in dire financial straits and therefore could not marry off his dependent daughters, was considering giving these girls over to evil ways. Upon learning this, Nicholas paid a nightly visit to the unfortunate man's house and threw in a bag of gold, enabling the first daughter to possess a dowry. He did likewise for the other two. Naturally, when the father found out the truth about the mysterious benefaction, his gratitude to the Saint was boundless.

It was after he had been elected bishop that the governor, Eustathius, out of his greed for money, condemned three innocent men to death. At the moment of execution, the Bishop of Myra arrived, released the innocent men and made the governor confess and repent his injustice. Three Imperial officers, on their way to Phrygia, had witnessed this extraordinary scene. Later, when they also were unjustly imprisoned by a jealous prefect and their death warrant procured from the Emperor, they prayed that God would aid them through the holy Bishop Nicholas. The Saint appeared to the Emperor Constantine and to the unjust official. He threatened them if they persisted in the crime. When the Emperor learned of the prefect's similar experience and that the officers had invoked the help of the bishop, he released them with a letter imploring the Saint to cease threatening him and to pray for the peace of the world. In the course of time, this incident lost its original form and the three officers became three young children who had been killed by an inn-keeper, and their bodies concealed in a tub of brine. The latter story accounts, in a measure, for Nicholas' special patronage of children and of certain European customs connected with it, such as the boy-bishop and the giving of presents in his name at Christmas.

As the fame of the life and miracles of this early Saint spread wider and wider, the tomb which housed his relics was more and more enriched. In 1304 A. D. the Saracens took over Myra. Thereupon, many Italian cities attempted to secure the relics of one who had been for a long time much venerated in the West. The citizens of Bari succeeded in making off with them. They brought them to their city

where Urban II was present at their enshrinement. The presence of the Saint's body, coupled with the continuance of miracles through his intercession and the flow of a sweet smelling oily substance from his remains doubled the devotion to him.

And so it goes on; if we study the traditions of the people of former times, we can begin to see the relation between Santa Claus and St. Nicholas. At one time there was no Santa Claus, only a Saint Nicholas; today the real has been forced to give way to the mythical. It is not the Catholic Saint that the followers of the Reformers have preserved. They have changed his character and made him into a "nordic magician." The Dutch Protestants of New Amsterdam introduced into this country the custom of giving presents at Christmas in the name of Santa Claus,—the Saint's name having been gradually transformed: *Saint Nicholas*—*Sint Klaes*—*Santa Claus*. Names are not so very important if the reality signified by them remains the same, but that is precisely what has been changed. The whole tradition of St. Nicholas has been de-Christianized and a new one set up in its stead. What has happened is that the virtues so characteristic of this holy man have been taken out of their Christian setting and personified in their purely material values. For example, the great love of neighbor, which in Nicholas was one with his love of God, his meekness, goodness, etc. have developed into that rotund, jolly, good-natured fellow we see every Christmas in any department store. His simplicity and childlike virtues have been symbolized into friendship for children.

There is no doubt that today the true Christian is dangerously exposed to countless subtle paganizing influences. It is profitable, even necessary, from time to time to take inventory of the genuine virtues residing in the larder of the soul—to see how often we sell them to ourselves or rather are satisfied with using some cheap imitations. We might include ourselves in the question which suggests itself at Christmas time. What is it that prompts people to give at this season? Is it social convention, or is it some material good they will receive in return? Perhaps it is an expression of that entertaining modern notion of the brotherhood of man. But, any true follower of Christ knows that the brotherhood of man has no meaning unless the fatherhood of God is first acknowledged. St. Nicholas recognized this truth and, more than this, he saw in the celebration of Christmas the commemoration of the supreme act of giving on the part of an All-Good Father Who gave to man a divine gift, His Incarnate Son, Jesus Christ.

A NINETEENTH-CENTURY CHRISTMAS CAROL

JUSTIN DILLON, O.P.

*Before the paling of the stars,
Before the winter morn,
Before the earliest cockcrow,
Jesus Christ was born:*

*Born in a stable,
Cradled in a manger,
In the world His hands had made,
Born a stranger.*

*Priest and king lay fast asleep
In Jerusalem;
Young and old lay fast asleep
In crowded Bethlehem.*

*Saint and angel, ox and ass,
Kept a watch together,
Before the Christmas daybreak
In the wintry weather.*

*Jesus on His mother's breast
In the stable cold,
Spotless Lamb of God was He,
Shepherd of the fold.*

*Let us kneel with Mary Maid,
With Joseph bent and hoary,
With Saint and Angel, ox and ass,
To hail the King of Glory.*

This tender and devout Christmas carol was written by Christina Georgina Rossetti, a Protestant poetess of the nineteenth century. It might be of interest to refresh our memories with some of the outstanding facts of Miss Rossetti's unusual life. She was born in England on December 5, 1830. As a child she enjoyed the advantages

and disadvantages of the strange society of Italian exiles and English eccentrics which her father gathered about him. In her early years she possessed a grave, religious beauty of feature, and sat for such noteworthy artists as Holman Hunt, Madox Brown and Millais.

After the death of her father, she lived in poverty, ill health, and singular quietness. Throughout her life she was a strong high-church Anglican. Twice she was sought in marriage, but each time, from religious scruples, she refused her suitor. Miss Rossetti suffered more or less constantly throughout her life from physical ailments. Her last days were spent in utter, almost uninterrupted retirement. She died in 1894.

She is outstanding in the purity and stolidity of her splendid lyrics and most arresting in the glow and music with which she robes her unusual moods of melancholy reverie. Her works contain a unique mixture of austerity with a refined sweetness and sanctity of tone, plus her amazing sensuousness of color. Surely, in her best pieces, Christina Rossetti may challenge comparison with the most outstanding of our poets. The most original feature of her work has been rightly indicated as her union of determined religious faith with her undeniable grasp upon physical beauty.

Her spirit was cloistered, timid, nun-like. Weighed down by true humility and almost endless suffering, her character became so utterly retiring as to be almost invisible. Miss Rossetti is very often referred to as an Anglican nun, due no doubt to her secluded, tender, religious spirit.

It is singularly surprising to find this Protestant lady with such a tender devotion to our Blessed Mother. What a refreshing discovery to meet with this high-church Anglican poetess portraying so delicately, yet tensely, the Incarnation and especially the vital part that Mary played in the sequence of events.

Let us soar high and look down upon the scene of the birth of Christ as it unfolds itself step by step and show that Miss Rossetti's carol fits into the succeeding episodes, stanza for stanza. The quiet slopes and hills of Bethlehem lie peaceful and still in the deepening shadows of a December night. Bustle and confusion is rampant in the little town. Mary and Joseph, fatigued and wayworn, anxiously seek hospitality from its churlish inhabitants. Joseph searches in vain. In charity he begs the shelter of some poor house wherein the King of Glory and the Monarch of the Universe might be born. Yet, every convenience is refused and every door is shut against them.

The lovely face of Mary is now pale and drawn. She has journeyed for four weary days across the mountains from Nazareth, ex-

posed to frost, cold, wind, and rain. Joseph is anxious. Where shall he find shelter for his young wife. He is forced to lead her out of the town and enter a poor cave, a gloomy excavation in the rocks. The time is now midnight—

*Before the paling of the stars
Before the winter morn,
Before the earliest cockcrow,
Jesus Christ was born.*

The Blessed Virgin kneels in prayer. Saint Joseph endeavors to make the wretched cavern more habitable. He closes the entrance to the cave in order to keep out the chilly night air and arranges a crude bed on which Mary may rest. Suddenly a most brilliant light illumines the shelter. The Child Jesus is born—

*Born in a stable,
Cradled in a manger,
In the world His hands had made,
Born a stranger.*

The king and priest are warmly sleeping in their ornate beds. A temporal king lies sleeping in royal luxury while the King of Kings, the Lord of all, lies helpless in a lowly manger. All His children whom He had come to save were soundly at rest in their well-sheltered houses in the crowded town. Yes—

*Priest and King lay fast asleep
In Jerusalem;
Young and old lay fast asleep
In crowded Bethlehem.*

Joseph finds the cave already tenanted by an ox and an ass, which turn their large, meek eyes wonderingly upon the new-comers. Truly the highest and lowest are present at His coming. As He is come to redeem all, it is most fitting that Saints and Angels and animals be present. What a singular and unique example of detachment. What a model for poverty of spirit which He is heralding as the happiest state of life. He is clearly proving to us that detachment of heart from worldly wealth and glory gives ultimately much greater contentment even in this life than any inordinate pursuit of earthly things. How fitting it was that—

*Saint and angel, ox and ass,
Kept a watch together,
Before the Christmas daybreak
In the wintry weather.*

Most kind St. Joseph, may we enter and contemplate the holy scene. Bathed in a soft radiance, a little Babe is lying upon the ground at Mary's side. He trembles with cold. Weeping He stretches forth His tiny arms towards His mother, as if begging to be taken to her bosom. Mary, her gentle face lit up with joy and worshipful adoration, lifts Jesus from the ground, presses Him to her heart and strives to warm Him with kisses—

*Jesus on His mother's breast
In the stable cold,
Spotless Lamb of God was He,
Shepherd of the fold.*

We draw nearer and kneel at Mary's feet. Adoring our infant God, we resolve to take Him as a model of all our actions. If we would focus our eyes on the face of the Christ child, allow ourselves to be enveloped in the sense of His presence and wholeheartedly accept His values, we would know a thorough joy that could not be eradicated or ever assailed by the most gruelling miseries of human life. In the contemplation of Jesus in the cave, taught by the eloquent silence of the King of Glory, we would learn that all the earth can give is but nothing and that the life of God with God contains all. Yes—

*Let us kneel with Mary Maid,
With Joseph bent and hoary,
With Saint and Angel, ox and ass,
To hail the King of Glory.*

Truly, if we leave the cave with these few thoughts and resolutions, the Divine Infancy will hold a significance for us. The crib of Bethlehem will then become a school instead of a mere Christmas carol. A school which we should attend often to listen to so great a Master. A Master, Who alone can make us truly learned in that knowledge which is supremely necessary for our eternal salvation.

CHRISTMAS—THE CHILD'S DAY

PIUS M. SULLIVAN, O.P.



AMONG the days of the year, none is dearer to the heart of the child than Christmas day. None brings more genuine joy; none strews life's journey with more delightful memories. No day, briefly, is more patently the child's day than is Christmas day. Parents go to much bother to make this day a memorable one for the child. There is the story of the open-hearted Santa and his rain of gifts on good boys and girls. The exact location of the Christmas tree, kept strictly from the child, is decided upon so that its fragile beauty might be shown at its best. Nature makes of Christmas an unusually pretty sight, ermining all the trees and hedges. The toys, games and books, especially Grimm's tales are an all important feature of every child's Christmas. On Christmas morning, every parlor takes on the aura of fairyland. Every memory is centered 'round the tinsel, ornamented tree with its overflow of gifts at its snowy base. Atop the tree gleams the star, significant of the light which led the Magi to the stable of Bethlehem. In the flood of presents and the hearty exchange of greetings, the whimper of the Babe, the Founder of the feast, goes unheard in many a parlor.

But if the tree is intended to thrill the heart of the child, how much more do his presents excite him. Not only are the books, with their stories of heroes and their masterful pictures, a source of enchantment, but more so are the toys and games. The shining sleigh, the trim bicycle, the glittering train, all make the child giddy with pleasure. And these little things cheer not only the child. Often the grown-ups take more pleasure from them on Christmas day than does the child. Christmas is a day of memories, and on that day the grown-ups have the privilege of becoming children once again. Memories and changes of this kind are offered rarely enough in this world of realism. If Christmas can supply them, then eternal blessings on the day.

No one questions the fact that the trees and the toys are for the child, but they might question the statement that the *dinner* is for the child, too. It is the child's meal. Parents, uncles, aunts and other grown-ups never enjoy a dinner as a child does. A child makes it interesting by using his imagination. For older people dinners are so many routine affairs to be followed by a glass of bicarbonate of

soda. The grown-up would rather talk than eat. When a child eats, that is all he does. Christmas dinners are some of the big events in a child's existence. An idea of the child's attitude towards the Christmas dinner may be gathered from Dickens' description of the two young Cratchits anticipating a gastronomic delight of unusual proportions for them: ". . . the two young Cratchits set chairs for everybody, not forgetting themselves, and mounting guard upon their posts, crammed spoons in their mouths, lest they should shriek for goose before their turn came to be helped."

Undoubtedly, Christmas day is an even greater day for the child than is his own birthday, but for a different reason than the child might assign. On his birthday, true, he receives a few presents, but the glamor of Christmas is missing. The important reason for the feast of Christmas being greater than any child's, or, for that matter, any grown-up's birthday is that it is the birthday of God upon earth. God became man, was born of a Virgin, and the world shall always celebrate His nativity.

All the undue emphasis on material things at Christmas time is bound to give the child the wrong notion concerning the true meaning of Christmas. His Christmases are filled with trees, toys and taste. He cannot know at his age the true meaning of Christmas, but there must come a time when he should know. Some have never reached this knowledge. Some do not want this knowledge. The whole of the modern, pagan world does not recognize this day as the day on which the Son of God came into the world. This pagan world of ours has taken the fact of Christmas—the Incarnation of the Son of God—and has hidden it away in a remote corner. In its stead, they attempt to sell a fiction labelled "Christmas" which is apart from Christ. The new idea of Christmas is a business man's dream. Buying, selling, cash registers clanging, crowds of shoppers with full purses and infinite wants, that is the pre-Christmas scene. The day itself has become a stuffing and sleeping day. The early part of the afternoon is given over to getting outside of an enormous amount of confections, cookies, pies and turkey. The rest of the afternoon is given over to "sleeping it off." Christmas day was chosen as a substitute for a pagan feast day according to Funk. "December 25 seems to have been chosen on account of the Roman custom of keeping this day as the festival of *Sol Invictus* i. e. of the re-birth of the sun; it was judged fitting to substitute for the pagan feast a Christian one commemorating the birth of the true Sun of the world and the Redeemer of mankind."¹ The moderns seem to have as their

¹ Funk, *Manual of Church History*, Vol. I, p. 199, Herder.

goal the reversion to the pagan practice, all the while holding to the Christian name. They have tried to make a pagan holiday out of a Catholic holy day.

The promoters of this materialistic outlook on Christmas are many. Those who want to put Christ out of the picture but keep the pleasant, nostalgic memories of other Christmases lead the parade. The true meaning of Christmas was tossed aside after the Reformation. This meaning has never been fully recovered by those who claim the name of Christian and do not follow Christ. Only true Christians can appreciate what Christmas means. Writers have done much to muddle the idea of Christmas. Dickens leads these with the charm and pale beauty of his "Christmas Carol." Everyone knows this story. It has appeal, sense appeal. It touches the heart. It makes one laugh and cry. It makes our mouths water and our minds go back to the days that were. Truly, it deserves the name of masterpiece, but where in the whole piece can the spirit of Christmas be found? It is true that the nephew of Scrooge says: "But I am sure I have always thought of Christmas time, when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys." No one can find fault with these sentiments, but we might ask what was Dickens' view of Christ? He was a man of his age. Rationalism was rife and the concept of Christ was that He was human as the rest of us. How "sacred," we dare ask, were the name and origin of Christmas, then, for Dickens?

Dickens has his followers, no doubt. An increasing number of people have convinced themselves that it is useless to try to get into the "Christmas spirit" without reading the Carol at least once before each Christmas day. What is this "Christmas spirit," anyway? It has to be more than watery eyes and a drooling mouth. That can spring from sheer sentimentality alone. The true "Christmas spirit" has to be something strong and abiding. It ought not be something we can dust off for the occasion like a top hat. And the true "spirit of Christmas" is firm and it is lasting. What is it? It is simply a recognition of God's boundless love for man, so boundless that He sent His Son into the world to redeem it. This will not be found in Dickens' stories, nor in any other who writes of the materials of the

feast. This is something higher, something spiritual, and there is only one place to go for this. That one place is where the Spirit of God has whispered to His Prophets and His Evangelists, namely, the Bible.

The following quotations will bear out the above statement. These selections are merely the meaty part of each chapter. The reader will do well if he acquaints himself with the whole chapter. He will find not only words that shall stir within the dormant "Christmas spirit," but also some of the most forceful passages in Holy Writ. In Isaías we find: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel." (Is. 7:14). "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root." (Is. 11:1). "For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace." (Is. 9:6). "Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a saviour." (Is. 45:8). "Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed." (Is. 49:8). "My just one is near at hand, my saviour is gone forth, and my arms shall judge the people." (Is. 51:5). "He put on justice as a breastplate, and a helmet of salvation upon his head." (Is. 59:17). "And the Gentiles shall walk in thy light, and kings in the brightness of thy rising." (Is. 60:3). "For Sion's sake I will not hold my peace, and for the sake of Jerusalem, I will not rest till her just one come forth as brightness, and her saviour be lighted as a lamp." "Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him." (Is. 62:1, 11). In Micheas, "AND THOU, BETHLEHEM Ephrata, art a little one among the thousands of Juda; out of thee shall he come forth unto me that is to be the ruler in Israel; and his going forth is from the beginning, from the days of eternity." (Mich. 5:2). In the Gospel according to St. Matthew: "But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost." (Matt. 1:20). In the Gospel of St. Luke, known as the Infancy Gospel, enough mat-

ter should be found in the first and second chapters to stir up the "Christmas spirit" of any man.

It is the privilege of man to become like a child at Christmas. In the early part of this article it was pointed out that the trees, toys and taste bring back memories of days long past, childhood days and the man relives them. In this section, we can point to another way of becoming like a child. This is in a spiritual way. The kind of child of whom Christ spoke, when He said: "Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such."² All children are innocent. It is for us to try to become like them. Christmas is surely the day of the child, when all of us become like a child, but it is eminently the Child's day, Who has the power to make us children once again.

² Matt. 19: 14.

FAITH AT WORK

ALBERT M. ROSSETTI, O.P.



BEAUTIFUL are the things that are seen, more beautiful are the things that are understood, but by far the most beautiful things are those which are ignored." The use of faith in our work is one of the most beautiful things in the world, and it is seldom utilized today. Consider the wonderful cathedral of Milan. Its unique form and order please the human eye, and men call it beautiful. To an architect the cathedral is more beautiful because he understands the principles of its construction. Yet few admirers of the Milan Cathedral ever realize the most beautiful thing about the cathedral, namely, the fact that it was built by faith. The men who labored so long and well to build the cathedral were men of strong lively Catholic faith. Their work was a labor of love for the God of their belief. These men put their faith to work and thus produced wonderful results. "In the Middle Ages Gothic architects fashioned poems in stone for the delight of heaven. Metal workers wove iron gratings as fine as black lace. Deft fingers wrought laces, copes and chasubles; weavers their gorgeous tapestries; and glaziers dyed windows in rainbow tints, all for the glory of God." These men of old knew that faith could aid their work and that their work helped their piety. Catholics of today can do likewise, if they use the power of their God-given gift of faith. Saint Paul gives us a working definition of faith in his epistle to the Hebrews: "Faith is the substance of things to be hoped for, the evidence of things that appear not. . . By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made. . . . Without faith it is impossible to please God." (Heb. 11:1, 3, 6).

What things did the cathedral builders hope for? The artistic cathedral spires point heavenwards like a million fingers to the answer: God, in whom is the evidence or cause "of things that appear not." Because of this, Communists have ridiculed Catholic workers saying; "You work for pie that is in the sky, while we work for pie on earth." In return, we respond that it is far better to store our riches in heaven than on earth. Christ Himself tells us to lay up treasures in heaven, "where neither the rust nor moth doth consume, and where thieves do not break through, nor steal." Hence, it is better to work with God through our faith. Of course, it is no easy task

to practice faith in this modern Godless era. Like the pagans of old we are too busy with earthly pursuits and pleasures to think of God as we should. We usually remember Him at our brief morning and evening prayers and at Sunday Mass. But what about the rest of the time; how often do we think of God while we are at work or play? Is it any wonder then that we fail to receive many of the things we hope for in our life.

Difficult it is to think of God in a world full of distractions that make up everyone's workaday life. From morning till night our attention is taken up with visible things around us. Long dreary hours plus insufficient wages keep our minds busy about other things than God. And if we are out of work, we become hopeless; we think everything is lost, except the daily mounting grocery, clothes and rent bills. How can we look up at God, when we are constantly being forced to look to earth for our daily bread?

If we are running a lathe in a machine shop, or doing any other work that demands precision, all our attention must be concentrated upon the job at hand. Nor can a laborer in a steel mill stop to meditate on the benevolence of God, while he is sweating from every pore at the job of unloading a long row of red-hot furnaces. Some automatic tasks do leave a worker with ample time for reflection on spiritual matters. But this time is usually spent in useless conversations, daydreaming, or in planning how we are going to enjoy evenings and weekends. At times it is spent in thinking and talking about God and the whence, why, and where of human life. However, the results are not always inspiring. Factory and office workers are not supposed to be theologians anyway.

Putting our faith to work, then, seems to be a problem. But like most problems the solution is easy if we know how to go about it. Granted that our world is full of distractions, yet, as we already know, God is everywhere. His divine power moves within and around us. So, regardless of what constitutes our workaday problems, God knows the solution and He will help us solve our difficulties if we have faith in Him. God helps those who try to help themselves, so we must do our part of the work. All our daily actions of thought, word and deed should be dedicated to the honor and glory of God. Faith elevates our simplest acts to the high plane of virtue and merit. A glass of water given in the name of Jesus brings a greater reward spiritually than a rich man's natural donation to the community chest. The power of faith is most essential, when we are out of a job and despair grips us. Then faith reminds our sinking hearts that God is our Father who knows all we need. He has given us everything.

and if, at times, He takes away something we desire, faith tells us it is for our own good. Too often the enjoyment of our material wealth tends to make us forget God. The only time we can truly say we have lost everything is when through sin we have lost God's love. Even then our case is not entirely hopeless. God always gives us the grace to return to Him. And as for jobs that demand our closest attention, faith recalls to our minds that God is deeply interested in all our actions both external and internal. A machinist at the Ford plant is honored and thrilled, when Mr. Henry Ford stands at his side, while he is turning out a perfect tool on a lathe. What joy should be in our souls, when we know by faith that God, the Master Craftsman of the entire universe, is watching our work!

The people who do their work with a strong faith in God are thrice blessed. They possess a confidence, peace and joy that conquers all the trials and hardships of the world. The power of faith in our work brings with it a reliance upon God for its result. If we have done our part of the job faithfully, God will take care of the rest. At times the result of faith confirms the old saying that "Truth is stranger than fiction." For example, I know a fine Catholic policeman and father of a large family who learned that his two weeks' wages were delayed due to a shortage of city tax income caused by the depression. Returning home that evening, his wife informed him that the family had nothing to eat for supper. Undaunted the father told the family to sit at table just as usual. He had barely finished saying grace before meals, when a knock was heard on the door. It was their next-door neighbor carrying a basket. He related that his family and friends had just returned from a very enjoyable picnic and fishing trip. His party had more fish and food than it could use, so would they accept the basket of food and fresh fish? Strange are the ways of God's Providence.

The peace that comes with faith in God is permanent. Unlike worldly peace it isn't a calm before the storms of war. Godlike peace is "The tranquility of well established order." Faith accomplishes this noble result by equalizing our viewpoint on human existence. By nature we tend to observe everything in the world from a materialistic aspect. Our natural sight often obscures the vision of the supernatural around and within us. Faith balances our vision and we realize that we were created in a supernatural state, that we were reborn spiritually by Baptism and the Passion of Christ, that natural joys can never perfectly satisfy us, that we need spiritual graces and life for our perfection, and that God is our true last end. Thus faith gives us a proper focus on Christian life. With this view ever before

us, ours is a peace that will never be destroyed by earthly tribulations. It is the same peace that Christ gave to His disciples, when they were sent out into the world to preach the Gospel. Christ foretold the trials that would afflict them, yet He also assured them that His peace would abide with them and they would emerge victorious over the evils that beset their paths to eternal glory. This same divine assurance is ours, if we utilize the power of our faith. Christ is the author of our faith. Hence all our work performed with faith will have some bearing on our supernatural end, God, because the object of science is truth, the object of morality is goodness, and the object of art is beauty. But all three objects in the fullness of their perfection are found in God who is TRUTH, GOODNESS AND BEAUTY.

Faith carries with it a unique joy to the busy worker in factory or home. What joy can compare with that of a person who has done a good day's work for God's honor and glory? Thanks to God's gift of faith: "One's life may be a glorious hymn, an ever chanted song, though little things and weary toil may fill it all the day long." Faith in God built the beautiful marble cathedrals of the world. In the eyes of mankind, our own faithful daily work may not produce works of art, but in God's sight, we are building sparkling cathedrals of merit in heaven.

THE BEAUTY OF THE CHURCH

MAURICE ROBILLARD, O.P.



IN ACADEMIC circles, the beauty of the Catholic Church often gives rise to some very illuminating speculation. Not infrequently, it has been suggested that this characteristic could be placed on a par with the four notes of unity, sanctity, apostolicity and catholicity which are proper to the Church. This is the whole point of the present discussion. It is asked whether there is any manifestation of beauty in the Catholic Church which is tangible enough to treat as a proper attribute. Concerning that religious society which Christ instituted as the indispensable instrument of man's salvation, we ask, "Is it beautiful and how evident is its beauty?" It must be kept in mind that this discussion is restricted to the apologetic point of view in contrast to the purely theological angle which starts from faith as a principle and considers the Holy Spirit as the soul of the Church. Proceeding in this latter manner, the esthetic urge doubtless finds much to captivate it but we must deny to ourselves that approach and restrict our contemplation to the more rational aspects of the Church considered as a visible society aiding men to heaven. Proceeding thus, we can, I think, substantiate the proposition that the Church has real beauty but it is of such a nature that only Catholics can *fully* appreciate it.

Beauty is a kind of goodness. A good thing is that in which any appetite rests. A beautiful thing is that good in which rests the intellect considered as a natural appetite. This definition is classically stated in the words of St. Thomas; the beautiful thing is that which pleases when seen (intellectually).

This notion can be explained by noting the differences between the true, the good and the beautiful. Truth is a certain congruence or agreement between some object and its conceptual counterpart in the intellect. The good is that which has a relation of fittingness to the will. The beautiful is distinguished from the good because its proper faculty is the intellect. The only difference between the true and the beautiful is the peculiar delight which the intellect derives from the knowledge of a beautiful thing. Beauty, then, has its roots in the intellect since this pleasure is had from certain objects as

known. Its basis, however, is in the external thing as causing the knowledge and the pleasure.¹

Beauty as it is found in external objects needs to be more fully discussed. Beauty in general has already been defined as that special goodness in which the intellect as an appetite finds its rest. Since all goodness is based on perfection, that special perfection which we call beauty must be something which fits the natural tendency or inclination of the intellective faculty. This inclination, as we know, is a trend toward unity and order in knowledge. Disorder both in knowledge and in things makes for unintelligibility. Hence it follows that an object derives its beauty from its *order*, i. e. from the *harmony of its parts* which are so proportioned to each other and so naturally conjoined that they constitute one thing. The degree of beauty in a thing corresponds to the degree of its variety and the perfection of its unity. Accordingly, God, possessing every perfection in utter simplicity, is at the zenith of the beautiful.

Some difficulties now become apparent which must be considered in order to clarify our subject. All things, in some degree at least, have this quality of unified parts but all things are not beautiful. The world abounds with ugly things; the asylums are full of monstrosities. So, to the notion of unity in variety, there must be added the note of *integrity*. This quality belongs to those things which possess all their *due* parts and in their proper proportions.

Again, some things are universally admitted to be beautiful, a brilliant sunset, for example, or the cathedral of Rheims. But, it might be asked, "Why are not all apparently normal things beautiful; or, as in the case of artistic masterpieces, beautiful to all men?" These difficulties lead us to the final qualification of beauty.

No matter how perfect the order in an object may be, it avails nothing unless it is easily perceptible. It is necessary that the harmony of the parts stand out and shine forth. This is the quality of *clarity*,—"the splendor of order" (St. Augustine), "the effulgence of the form" (St. Thomas). For such universally admired beauties as sunsets, etc., the perfect harmony is immediately apparent. In other words, that special perfection called beauty is clearly and easily perceivable.

But this is the answer to only one of our difficulties. The case of art masterpieces is not so easily solved. The haze of mystery which surrounds them seems to contradict what has been said about

¹ Although intellectual pleasure is the essence of the esthetic experience, the approval of the will and the movement of the emotions follow as a necessary property.

the necessity of clarity. If there is beauty in the fine arts, why is it so obscure to most people? The difficulty is explained thus.

Beauty is attributed to realities in several orders. We commonly speak of material and spiritual beauty accordingly as it is found in material and spiritual things. Of the spiritual, we distinguish also intellectual and moral beauty which is moral honorableness. Although all of these are really distinctive, they are not found separated in this life but always in combination.

The beauty of music and painting, etc., is properly in the intellect. Through the medium of his art and our senses, the artist conveys the beauty of his conceptions to our intellects. Artistic beauty, then, although involving a subordinated combination of the intellectual and the sensible, is fundamentally intellectual.

The human mind, which is fitted and given satisfaction by the beautiful object, always operates in two steps. Starting from a confused notion of the whole, the mind analyzes it into its parts so that they become clearly seen. Then these parts are synthesized into a whole once again but now more perfectly known. This analysis and synthesis takes place in all our knowledge but it is usually a long and laborious process.

In works of art, the ordering has been done by the artist for his own special purpose. Emphasized order and harmony is the distinctive feature of the great masterpieces. Even the uninitiated may perceive it to some extent, but how insignificant is this vulgar appreciation compared to the truly refined taste. Art critics can perceive intellectually the parts (and they are surprisingly numerous) and their synthesis, and they do so with such rapidity and ease that it does not affect their more intense enjoyment. However, if this speculative analysis and synthesis is not done easily, if it requires too much work, tends to destroy the esthetic pleasure. On the other hand, this deeper appreciation of the beauty of art need not be instantaneous. One does not have to be smitten suddenly by beauty. It may grow upon one gradually, but must always be without laborious effect. This gradualness of perception is particularly true of the beauty of architecture. It works rather slowly but most surely on the soul. But this is more or less true of all beauty both natural and artistic. Plato's words about the refining effect of beautiful surroundings on even a rude man are known to all.

A summary of what has been said about beauty will facilitate our understanding of its application to the Catholic Church. Beauty is that, the apprehension of which pleases the intellect considered as an appetite. This intellectual pleasure is properly accompanied by

a sympathetic response from the will and the sensible emotions, all contributing to the esthetic experience. Beauty is said to reside in that object which has a harmonious unity of diverse and congruous parts. This order in unity, moreover, must usually have integrity and always have clarity which is called the effulgence of the form. This is manifestly present when the appreciation of the beautiful is effortless and almost spontaneous, although it need not be immediate, but may, so to speak, grow upon one. The final culminating fruit of the esthetic experience is an ennobling and almost exquisite pleasure. We may add parenthetically that, according to Albert Steiss,² this pleasure is a sample of the joy of heaven. It becomes for struggling mankind a most vivifying inspiration and encouragement, and from this, it takes its proper place in the moral ordination of all things to man's ultimate end.

Much has been written about beauty in a speculative way which is comparatively simple. But when it is a matter of analysing the beauty of a particular thing, great difficulties present themselves. With reference to the Catholic Church, however, it can be established that it has all the elements necessarily found in any beautiful thing. To state it after the manner of a thesis, it can be said that the Church of Christ, considered as a society, possesses true beauty at least for those who are its members.

For any thing to be beautiful, as we have said, it must have the splendor of integral order. All of this is found perfectly in the Church. There is, first of all, a harmonious whole of diverse parts. Judging from the nature of a society, this unity in variety is essentially found in the relationship of means to end; the end of any society being the principle of its unity and the measure of the fittingness of its means. The end of the church is proximately the sanctification of man and ultimately his eternal salvation. The fittingness or congruity of the means proper to the Church is found in their unique aptness. Rightly made use of, they infallibly lead to salvation. The Church alone offers the necessary means capable of giving sanctity. Out of it no one can attain his final end and happiness. This is because sanctification is God's work and it has pleased His infinite wisdom to make His Church the instrument and channel of His help and grace.

Seen in detail, the great variety of parts and their connatural fittingness are more perfectly manifested. Through its *teaching*, the Church brings men to the knowledge of those truths necessary to

² "Outline of a Philosophy of Art" by Albert J. Steiss, *The Thomist*, Jan. 1940.

lead a life ordained to God. The profundity of her dogmas has enraptured the souls of the great Doctors through the ages. Also the moral code which she imposes on her children is at once a yoke sweet and light, and yet the only logically perfect code on earth. It is exactly suited to man's nature because it is based on nature and takes its great efficacy therefrom. Moreover, for man's natural and innate need for religion, the Church inculcates the highest and most perfect *form of worship*, again based on man's nature and suited to his necessities. To human weaknesses, it supplements the power and merits of Christ, working through the ministry of the *ecclesiastical hierarchy*. Under these three general notions of the teaching, ministerial and governing power of the hierarchy, there lies a detailed body of ecclesiological doctrine. There is amidst all this a natural co-ordination and harmonious unity which flows from its divine mission of populating heaven and which is the basis of its beauty. This harmony is not marred by the want of any means needful or useful to the attainment of its goal. On the contrary, there is a great abundance of helps, general and special, for all the requirements of men under the most varied circumstances and conditions of life. Hence it is quite evident that the Church has all those elements which are the basis of beauty.

It now remains to inquire about the ease of intelligibility of this most orderly society. Does it have the splendor of order? Is there an effulgence to its form? This question really asks whether the Church, having all the fundamentals, is truly beautiful. Many things have the material elements of beauty but are never called beautiful. The answer which seems most evident to us would distinguish between those in and out of the Church. The glory of the Spouse of Christ is most certainly appreciated by all Catholics to some degree. The more devoted they are to their Church, the more deeply they realize its beauty. But for those outside the fold, this is not so. However, there is frequently perceived a far-off glimmering of this beauty which may indirectly lead one into the fold.

For Catholics, the beauty of their heritage is always more or less evident in that broad sense in which Plato speaks of the beauty of architecture. Slowly but inevitably it works upon them. Even when they have perchance become immersed in sin, they realize that they cannot replace the splendor of that which by sin they have given up. The long experience from childhood under the care of the Spouse of Christ makes manifest a beauty that will always be acknowledged at least implicitly. Perhaps it is never quite so much valued as when it has been lost. And what is mourned is not only that loss of peace

which is the work of grace but also the loss of that something which, though close to it, is yet distinct from it. Between them there is a relation of means to end. Rest of soul and peace of conscience are the result of humble and faithful submission to the yoke of the Church; belief in her doctrines, participation in her worship and obedience to her precepts. It is a yoke which is, by divine promise, both sweet and light by reason of its concomitant consolations and eventual rewards. Truly, then, there is a beauty in the Catholic Church which is most manifest to all who are its members.

For those outside its fold, there is not infrequently found to be a strong appeal in the Church of Rome under some of its aspects. Perhaps it is an inspiring insight into the heroic labors of her children, as for example, those of the nursing nuns or of a Father Damian. Maybe it is the administration of the last rites to a dying friend with their consequent and sometimes visible consolations. Many such instances come to mind which are capable of throwing into high relief the external beauty and efficacy of the Church. This perhaps is particularly true when the strain of stirring circumstances,—death, sickness or despair—cuts through all sham and prejudice, and lays bear to the soul its real needs. Such incidents may be sufficient to lead the sincere person to investigate the Church more fully which is the first step in the right direction. However, they are not enough in themselves to convince the non-Catholic that this must be the true Church. Any of the four proper notes (unity, sanctity, apostolicity, and catholicity) is capable of doing so and this is their proper rôle, but not so the perfection of beauty. This is because these momentary glimpses of its beauty are only glimmerings of its true magnitude. To grasp and appreciate that fully one must be a living part of the Church. Moreover, it is not impossible to imagine a case where some work, as for example, Protestant missionary labor, would produce the same momentary awe and wonder. Because of such cases there is, as far as can be seen, no reason why a person should conclude that this is a peculiar beauty proper to the Catholic Church. In other words, the true beauty of the Church cannot be fully and perfectly known by those outside of its fold.

For these reasons then, and they are personal reasons, it would seem that the Church has, for its members only, a very great beauty. It is the glory of a perfect supernatural society. It rises from the harmonious ordination of all and every means necessary and useful to a supernatural end; namely, man's eternal salvation. This splendor of order is most evident to those who have lived by it, used it, and enjoyed it as an incomparable heritage.

THE BIBLE AND THE ROSARY¹

M. J. LAGRANGE, O.P.

I—Is it in the Dominican spirit to read the Holy Bible?

Is a layman obliged to read the Bible? There is no doubt about the answer. No, he has no such obligation.

This is what scandalizes Protestants. The Bible is the word of God, it has been inspired by the Holy Ghost; Catholics have solemnly proclaimed at the Council of Trent that God is its author. How is it that all are not obliged to read it? But if they were, we should have to conclude that every Christian is obliged to know how to read, which no one maintains, however much education may be encouraged.

But what if one does know how to read? Why should the first care of a Protestant minister be to place a Bible in the hands of every convert, whereas the Catholic missionary is satisfied with a missal? That proves, at any rate, that the Church does not forbid reading the Bible, since the missal contains Epistles and Gospels taken from Scripture which the priest in most cases takes care to explain. But it is not the whole Bible.

Here we touch upon the fundamental difference between Catholics and Protestants. The originator of Protestantism, Luther, taught that each of the faithful should receive enlightenment on his faith from the Bible itself, by direct contact with the Holy Spirit, the author of the Bible, so much so that the sense he perceived was the lesson which God wished to give him by the Scriptures. Thus understood and practised, the reading of the Bible by all became a cause of division among Christians on points touching the faith, since each one understood it in his own way. And in fact division did take place into several sects, whose separation we may observe. It was partially halted solely by a remnant of Catholic sense. The Protestant layman understands Scripture as it is taught to him by his minister; each group maintains its unity by the principle of authority which assures for the Church the unity of the whole Christian body.

The Holy Spirit which inspired the Scriptures, has entrusted them to the Church which it assists infallibly in its interpretation. Certain of possessing the Spirit of the letter, the Church has the right

¹ Translated from the French.

and the duty to communicate the Spirit directly to the faithful by its teaching body. She concedes no privileges in this matter to the more learned; she guides those who cannot read, as well as the doctors who have grown old over the texts. Moreover she permits the reading of the Scripture to all those who can read, provided that, in case of translations, they be accompanied by notes from the Fathers or other authorized representatives of tradition. With this condition, one must recognize that the Church encourages and blesses the reading of Scripture.

In point of fact, this tradition has often been written. But when compared to the Bible, it represents teaching by the spoken word,—the most clear, which is directed to all, and which is adapted to all by the method of questions and answers. Plato long ago demonstrated the superiority of the living word over the written word which is incapable of adapting itself to various minds. Such is the case with all sciences. Even though the text be a formal code of laws, the only one with authority, which assigns his duty to the judge as to the subject, it is not left to its helplessness; a body of professors is constituted to teach it. That is true of our civil code, written for Frenchmen, and which is not yet a hundred and fifty years old. What student is going to have sufficient genius to be told: "Here, study this little volume and then you will plead cases in court"? Nevertheless, this is in theory, but in theory alone, what Protestants tell their faithful throughout the world, after so many centuries, concerning a book written for the Jews, or concerning the New Testament which nowhere professes to propose a complete rule of faith, but which supposes rather that this rule has been preached by the spoken word of the disciples of a Master Who Himself wrote nothing.

How much better inspired is the Church which maintains the method of the Apostles, and teaches the principles of faith and morals according to her tradition, which is moreover in conformity with Scripture, and with the New Testament above all.

The Order of St. Dominic does not do otherwise. What is proper to it—in origin at least, since its method has spread throughout the Church—is to make of this substance of faith and morals the theme of a prayer. The simple believer thus contemplates that which is the essence of his faith, and asks God to aid him to practice its precepts. The revealer of faith is Jesus, but to unite oneself to Him one has recourse to the intercession of His Most Holy Mother. It is plain that this is the whole idea of the Rosary.

You are told that the Rosary is an act of faith in the mysteries of redemption, that it teaches us the Goodness of God and also his

Justice, that it is a mirror of all the Christian virtues, charity, hope, humility, patience, and abandonment to God which contains them all. The sole thing I should like to note today is that none of these meditations is proposed in a didactic way, starting from the nature of God and deducing the acts of the Divinity, or from the excellence of the virtues in order to urge their practice. No, all here is in the order of fact; it is a story which is told, that of Jesus, so intimately linked with that of his Mother. It is in Jesus that the virtues appear admirable to us, that they appear desirable, even attainable by us according to our weakness and through His grace, with the motherly assistance of Mary.

The Rosary is a resumé of the Gospel, turning us toward the end which the Incarnation and the Passion of Our Lord Jesus Christ cause us to hope for.

Does the Rosary then take the place of reading the Scriptures, and render it unnecessary? We should say, rather, that it calls for it, that it even makes it necessary if we really wish to have before our eyes the mysteries that we are to meditate upon.

Then too, the Rosary, as a reflection of the life of Jesus, is incomplete. We perceive a great absence in it, since it says nothing of that which is properly the Gospel, that is to say, the teaching of the Savior. This absence is unavoidable since the Rosary is a prayer which passes through the hands of Mary. By the dispensation of His Wisdom, God has not wished that the Most Holy Virgin take part ordinarily in the ministry of her Son. She appears in the beginning to plead for the first miracle; she stands beside the Cross there to be constituted our Mother by her dying Son. Most often, nearly always during the preaching of Jesus, she is absent. She has no longer any need to be instructed in the truths of the Gospel in the way that Jesus proposed them to his hearers, with innumerable considerations for their weakness. It was enough that the Messiah should be called into question, misjudged by a stiff-necked people; the virginity of his Mother was not to be presented for discussion to malicious inquirers. During her absence, the Rosary was interrupted.

But the Rosary says enough to provoke a most legitimate curiosity. One cannot be attentive to the Mysteries of the Infancy and the Passion without being invincibly drawn to consider the work of the grown man, already forecast in the Infancy, and that will bring Him to His Passion. Consequently the Dominican soul moulded by the Rosary will be all the more inclined to seek the Gospel in order to know better what Jesus requires of us, and learn it in the facts of His life, in His attitude towards the men whom He has come to save, in

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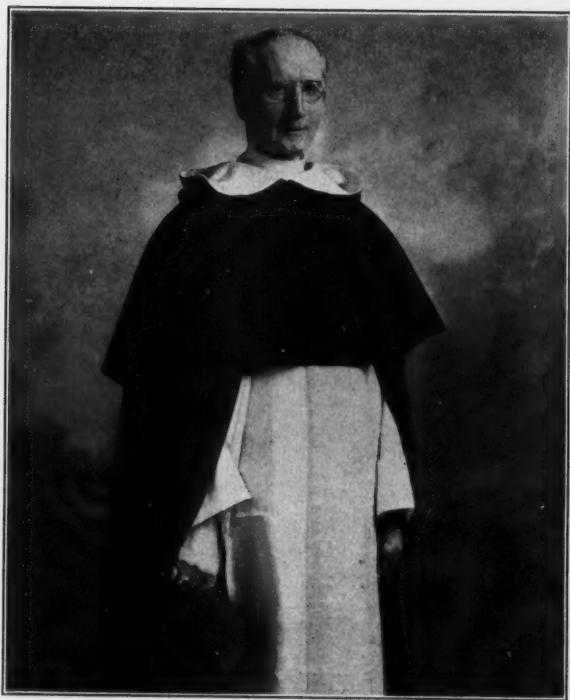
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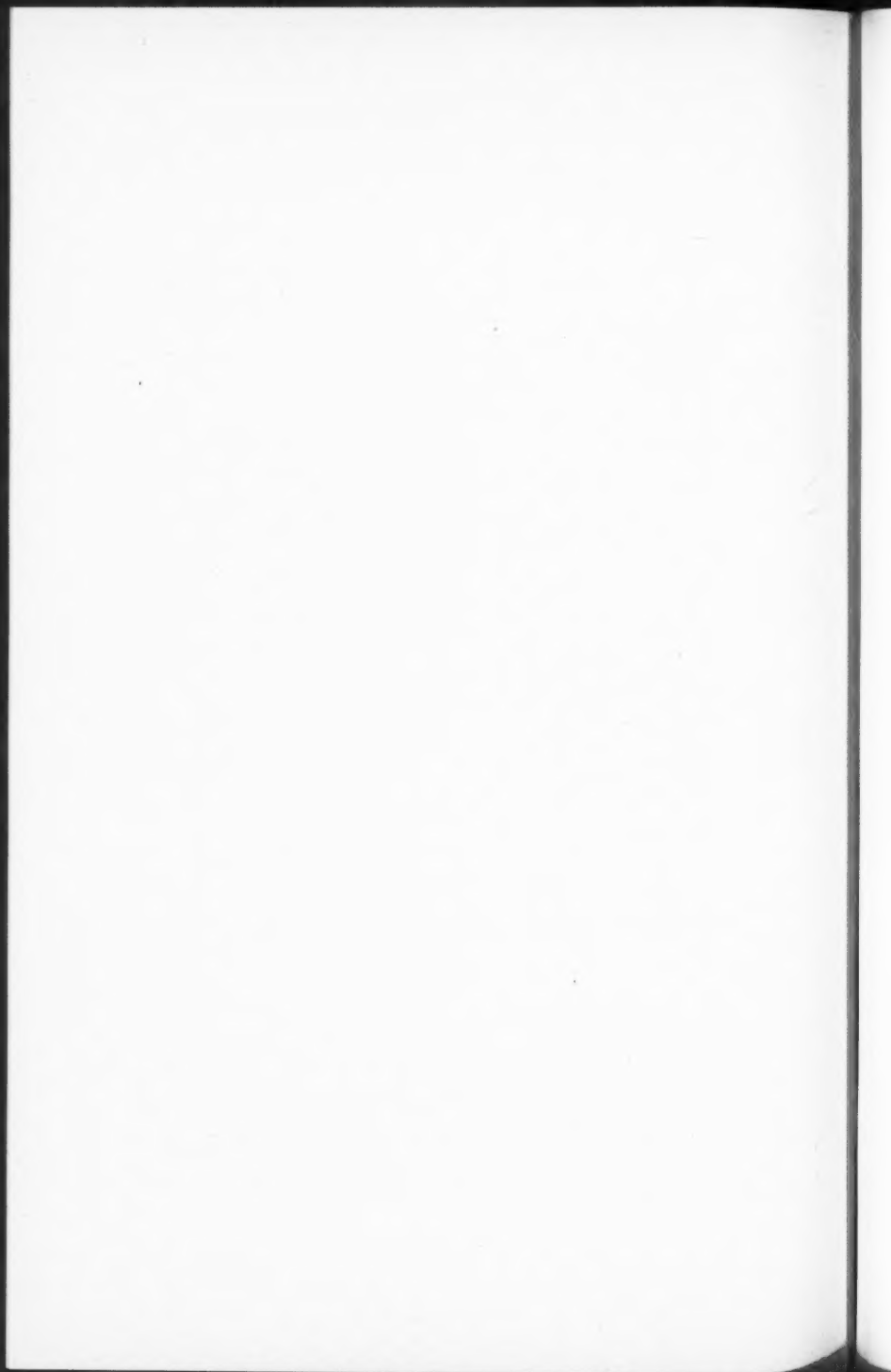
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VERY REV. CHARLES JEROME CALLAN, O.P., S.T.M.



those words filled with light, and above all in the revelation that God is a Father and that He is love: *Deus caritas est*.

Once upon this path the Dominican soul, according to his capacity and his leisure, will be drawn to follow this revelation through the Epistles of the Apostles, and above all those of Saint Paul, through the Acts which carry the Church from Jerusalem to Rome where the See of Peter will be established, and even to the new Jerusalem, of whose splendor, as yet veiled from our eyes, Saint John gives us a glimpse in the Apocalypse.

Then, having perceived with what firmness Saint Paul affirms that the value of the Old Testament is to prepare souls for Christ, one who loves the Rosary will wish to know those prophecies to which the Evangelists and the Apostles allude, he will go back through the course of time to Jeremias, the image of the despised and suffering Messiah, to Isaias who wished to tear open the heavens that Emmanuel might descend, to David, the type of the King anointed with the divine anointing, to Moses, the lawgiver whose work is now no longer but a figure. He will go back to Abraham, whose tent planted in the desert contained all the Church, and at last to the first Adam whose fault, Christ, the second Adam from the point of view of history, but the first by His divine origin, has expiated and repaired. Then God the Creator will appear before him, Whose designs cannot fail and Who had announced to the guilty couple the coming of the Son of the woman, Who was to triumph over the serpent. All this the Church has taught him from his earliest years, but the contact with the inspired book, which is a contact with the Spirit of God, will make it for him more living, and thus more vital to himself. The Rosary will have borne all its fruits.

II—*Reading the Gospel.* (St. Mark and St. Matthew)

There can be no doubt concerning the Church's intention on reading the Gospel, or Gospels. Now that education is so widespread, many editions of the Gospel in French have appeared, with notes, and they have been actively encouraged by ecclesiastical authority. The Gospel is, in fact, the good news. On the morrow of a victory people fight for the papers to learn the details. If the President of the Republic has inaugurated a building or an institution, abundantly illustrated newspapers report his words, show him receiving flowers, embracing children. Already in the time of Jesus the birthday of an emperor was announced as good news, and above all his

coming: on such an occasion he would distribute liberalities and favors.

It is not without an inspired boldness that the first Christians gave the Gospel its name (*Evangelium*: the good news; which word is retained by us in English in the name given the writers of the Gospel, *Evangelists*. Translator's note). It was indeed the good news par excellence, being those things which Jesus did for the salvation of the world, and the instructions He left them. He preached the good news and He was the center of the good news. The Gospel is a portrait of Jesus Christ, but a portrait whose lines are drawn with words and acts.

It has pleased the Holy Ghost, in His infinite condescension, to trace four sketches of this portrait, necessarily inferior to the reality of a Man-God, but proportioned to the needs of the infant Church. These are the Gospels. They were named, and are still, not the Gospel of St. Matthew, of St. Mark, of St. Luke, of St. John, but the Gospel *according to* St. Matthew, etc. This was in order to accentuate the unity of the Gospel, presented under new forms without ceasing to be the same.

Confronted with the four Evangelists what will the Dominican reader do? Shall he try to choose from all of them the elements of a single portrait? No artist would proceed in such a way, taking here the nose, there the ears, from one place the mouth, from another the hair. He will successively examine the four reproductions of the original and ask himself in what they are alike and in what they differ. These observations will soon convince him that the painter had for his model the same person, characterized by the same features, but with different expressions upon them. Thus one acquires a more complete knowledge of the model, without recourse to a forced combination which would only result in a sort of monstrous nightmare.

Each Evangelist has his own attraction, accentuating more one side of the physiognomy of Jesus and presenting Him before our eyes under a particular aspect, always adorable as God, always attractive as man, but with shades which arouse in us various sentiments. One must then study each Gospel in particular, without nevertheless losing to sight the others, since it is often by comparison that one perceives best the differences and that one can resolve them into unity.

Let us begin with St. Matthew. Jesus Christ appeared as the fulfillment of the prophecies. He should therefore have been received with joy by the chosen people, depository of the prophecies. The opposition, if there was to be any, had needs to arise on the score of the prophecies' fulfillment. And, in fact, it was the blindness of

the Jews on this point that brought Jesus to the Cross. The struggle once begun on this terrain of Messianism, it is there that it had to be continued. It was necessary to prove to the Jews that this Jesus Whom they had rejected was indeed the Messiah promised by God to their ancestors. It was to this task that St. Matthew applied himself. He sets forth in a few words the miracles that the people had witnessed and which made of Jesus the messenger of God, accredited by Him, and Whom it was necessary to believe. But His preaching did not sanction the national privilege of the Jews. Jesus, little preoccupied with formalism, had insisted on the necessity of an interior perfection, entirely animated by charity. The just man is not he who can offer to God the sum of his good works, all conformed to the Law, and demand his salary. The perfection of God Himself, infinitely good, is to be his model. Is there then a change in the eternal designs? To follow Jesus must the Jew deny the faith of his ancestors? No, not in that which is essential to it, since the word of the Messiah does not destroy the Law, but completes it, and the Scriptures themselves gave the hint that the practice of the Messiah would be all mercy.

It was upon the pages of the Sermon on the Mount, program of salvation—and therefore the very Gospel, and upon the parables, the most persuasive and popular teaching, that St. Dominic, as a preacher, liked most to meditate.

St. Matthew has as his symbol a man, a reasonable being. He speaks to the intelligence, he lays down the fundamental principles, definitive this time, of the ethics of Jesus Christ. No sooner freed by the grace of the Redeemer from the yoke of carnal observances, the little Christian group is confirmed in the certainty that it is fulfilling the eternal designs of God, or rather that it is united by faith and charity to Him Who has fulfilled them. He and they form a single society, a truth which St. Matthew also brings out by his teaching on the Church and on Peter who will be forever its head, conqueror of hell.

The intelligence once satisfied in its rights, memory's demands prevailed: a faithful remembrance proves and sustains love. Did not the Christians at Rome above all, where the land in which Jesus had lived, the human life that He led, were known only by a distant hearsay, often question those that converted them on the particular events of that story that was more than miraculous, even divine, yet strictly contained in a few years of an existence that was perfectly human in all but sin? By a precious privilege, the Romans had as their apostle the fervent friend of Jesus, he who already in the time of Jesus exer-

cised a sort of primacy over the other disciples, the man of all the initiatives, who foresaw everything, who felt himself responsible for the economic life of the little band and especially of his Leader absorbed in the things of the Kingdom of God,—Peter, who first recognized the Messiah. Companion of every hour, present on all the journeys, attentive witness of the miracles, accustomed by his manual labor to note those concrete details which the man taken up with pure ideas neglects, Peter poured himself out to the Romans, his sons in Christ. Whether he was asked or whether he himself returned in imagination to the shore of the lake of Galilee, he recounted with precision what he had seen. For him who loves, each detail which recalls the dear absent one has its worth. And for the Romans, and for ourselves as well, what an assurance of truth do we possess in these narrations stripped of all literary art, yet reflecting a direct vision, all the more moving as it was more closely associated with a reality not well known. It would be necessary to give some examples. You will appreciate this intuitive manner each time you compare a narrative of Matthew and a narrative of Mark. The first, a publican, accustomed to keep his accounts with precise forms, restricts himself to essentials, which necessarily gives his writing the character of a resumé. The second sets forth the actors of a little drama, with the life proper to them, even though they be beings not gifted with reason.

The shortest example, and notwithstanding, the most striking, is perhaps the miracle of the calming of the storm. Here are the terms of Matthew (8:23-27):

And when he entered into the boat, his disciples followed him. And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And they came to him and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm.

It is all clear, we know what has taken place. But we are not present. Here is Mark (4:35-39):

And he saith to them that day, when evening was come: Let us pass over to the other side. And sending away the multitude, they take him even as he was in the ship: and there were other ships with him. And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. And he was in the hinder part of the ship, sleeping upon a (the²) pillow. And they awake him and say to him: Master, doth it not concern thee that we perish? And rising

² The definite is not present in the Douay Version, but it is present in the Greek texts and the French version.

up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm.

In both texts, it is Jesus who gives the order. In Matthew the Master marches at the head, the disciples follow Him. It is the order of protocol. In Mark, once the order is given, it is the disciples who execute it. It is not the Master Who disentangled Himself from the crowd, Who held the tiller. The disciples take charge of the work, and since Jesus has said: "Let us pass over," it means that He does not wish to lose time changing His garments; they take Him as He is, in working clothes, not those of a boatman. They seat Him in the stern where there is more room, on "the" pillow. What pillow? The pillow which was always there, of course, because the pilot sat down to take the tiller, while the others stood, rowing. Mark says "the" pillow, just as a soldier says: "Pass me the knife,"—that of the squad. Matthew, who was not anxious to leave his custom house to make the crossing, has noted that during a storm the sea is stirred up, shaken; from time to time the waves hide the ship and those on the shore think that it is lost. Mark knows that the cause of the storm is a whirlwind,—which we may note even today, coming from the southwest along the cut of the Jordan. There were other ships there. One who was describing for effect would not have set them in relief unless they were to reappear,—to say for instance that they had been swallowed up. There is nothing like that. It is a fact that the ships always make the crossing together. Therefore Mark says so. What else could he do? It is like that on the lake. In the two narratives the disciples are afraid, and with good reason. Those of Matthew set forth the situation politely, in one word. Those of Mark are too moved not to reproach their Master. They well know that He could save them from the danger: He seems quite different about it! Jesus commands the elements, that is the miracle. What did he say to them? We know from Mark. Be still. Silence! And the wind, cause of the evil, is stilled, as though a hostile power had been reduced to silence and had laid itself down at the feet of its tamer.

Try the same method, you will always find the same contrast. The lawgiver on the mount was undoubtedly a man, but we see better in Mark the incidents of His human life among His own. We can better understand the latter; the figure of the Master is closer to us in a life more like our own.

Note: The Gospel according to St. Luke and St. John, the Epistle of St. Paul, and the Old Testament will be treated in further translations of Father Lagrange's work, to appear in subsequent issues of DOMINICANA.

VERY REV. CHARLES JEROME CALLAN, O.P., S.T.M.,
NEW CONSULTOR OF THE BIBLICAL COMMISSION

On July 22, 1940, His Holiness Pope Pius XII appointed the Very Reverend Charles Jerome Callan, O.P., S.T.M., Litt. D., a consultor of the Pontifical Biblical Commission in Rome. Hundreds of his friends gathered within the walls of one of New York's most beautiful churches, St. Vincent Ferrer's, on Columbus Day, October 12, 1940, to offer their congratulations to Fr. Callan, the first native American to receive this honor.

The Pontifical Biblical Commission was formally established on October 30, 1902, by the Apostolic Letter of Pope Leo XIII, *Vigilantiae Deus*. The office of this commission is to secure the observance of the prescriptions contained in the Encyclical *Providentissimus Deus* for the proper interpretation of Sacred Scripture and to solve any biblical difficulties which may be submitted to it.

At present the Commission is composed of seven Cardinals and twenty-two Consultors. Most of the Cardinal members and seven of the Consultors live in Rome where they convene for their meetings. Those Consultors not living in Rome serve the Commission by replying to questions submitted to them and by making known to the Commission things that are useful for its information.

The Biblical Commission has been described as a Supreme Court in matters pertaining to Sacred Scripture. However it is not infallible nor irreformable and its decisions may be revised by the Holy Father—something which has never happened in the thirty-eight years of its history. The Commission has academic powers and confers the degrees of "Licentiate" and the Doctorate in Sacred Scripture upon priests already Doctors of Theology who pass its examinations.

The newly appointed Consultor was born at Royalton, N. Y. on December 5, 1877. He attended the district grade school at Royalton and High School at Lockport, N. Y. In 1897, he matriculated at Canisius College, Buffalo.

Father Callan entered the novitiate of the Order of Preachers at St. Rose Priory, Springfield, Ky., August 22, 1899. After his profession, October 23, 1900, he continued his studies at St. Joseph's Priory, Somerset, Ohio. He completed his preparatory studies at the

Dominican House of Studies, Washington, D. C., and was ordained to the Holy Priesthood, June 29, 1905.

From Washington Father Callan went to the University of Fribourg in Switzerland where, after extensive study, he received the degree of Licentiate in Sacred Theology. In 1909 he returned to Washington to teach Philosophy in the Dominican House of Studies, and in 1916 he was appointed to the faculty of the Catholic Foreign Mission Seminary at Maryknoll, N. Y., where for the past twenty-five years, as professor of Sacred Scripture and the Sacred Sciences, he has instructed and inspired American youth who have gone to foreign missions in the Orient.

Closely associated with Father Callan has been the Very Reverend John A. McHugh, O.P., S.T.M. Both of these Friars, besides carrying on their professional work at Maryknoll, are members of the Provincial's Council of the Province of St. Joseph, care for the Parish of Holy Rosary, Hawthorne, N. Y., and edit the *Homiletic and Pastoral Review*. Fathers Callan and McHugh are co-authors of many well-known books dealing with Scripture, Theology and other religious subjects. To many of the laity they are perhaps best known as co-authors of the prayer-book *Blessed Be God*.

DOMINICANA joins with the Maryknollers, in this country and in the Orient, and with the Dominican Fathers and Brothers of St. Joseph's Province, in offering its congratulations to Fr. Callan. V.L.

VERY REV. WALTER FARRELL, O.P.,
MASTER OF SACRED THEOLOGY



ON NOVEMBER 13th, the feast of St. Thomas Aquinas as Patron of Schools, Dominicans from all parts of the country and other guests gathered at the House of Studies in Washington to congratulate and pay honor to the Very Rev. Walter Farrell, O.P., S.T.M., Regent of Studies of the Province of St. Joseph. The occasion was the official celebration of the recent conferring on Father Farrell of the degree of Master of Sacred Theology, the honor reserved by the Dominican Order for her most worthy theologians. A Solemn Mass was celebrated by Father Farrell himself, assisted by two classmates, the Very Rev. Adrian T. English, O.P., S.T.Lr., Prior of the House of Studies, and Rev. C. I. Litzinger, O.P., S.T.Lr., Professor at the House of Studies. The Very Rev. Edward Fitzgerald, O.P., S.T.M., acting dean of the School of Theology at Catholic University, preached an inspiring sermon on the glory which Dominican Masters and teaching have shed upon the Order and the Church. Superiors and friends from most of the religious communities at the University were present at the ceremonies, while a large group of Priors and distinguished members of the Province of St. Joseph were headed by the Provincial, the Very Rev. T. S. McDermott, O.P., S.T.Lr. The Very Rev. J. A. Driscoll, O.P., S.T.Lr., represented the Very Rev. Peter O'Brien, O.P., S.T.Lr., Provincial of the Province of St. Albert, who was unable to attend. Other prelates included the Very Rev. Benedict Blank, O.P., S.T.Lr., Provincial of the Province of the Most Holy Name.

It was in the city of Chicago that Father Farrell received his early education. There he attended its Catholic grammar schools and was a student at Quigley Preparatory Seminary before entering the Dominican Novitiate at St. Joseph's Priory, Somerset, Ohio, in 1920. He pursued the usual course of Philosophy at St. Rose Priory, Springfield, Kentucky, and the House of Studies in Washington. While a student of theology in Washington, Father Farrell was ordained to the priesthood by Archbishop Curley on June 9, 1927. Upon receiving the degree of Lector of Sacred Theology the following year, he was sent to study in Europe where in 1930 he was

awarded the Doctorate in Sacred Theology by the University of Fribourg, Switzerland. Father Farrell taught St. Thomas Dogma both in St. Joseph's and, since 1934, in the House of Studies in Washington. Within the past year, the Master General appointed him Regent of Studies for the province. In June 1940, while in Rome following his examination, by a special dispensation of the Holy See, Father Farrell was inducted into his new dignity.

The high reputation which Father Farrell enjoys also outside the Order is due largely to his learned and successful lectures, especially those on the *Summa*, delivered under the auspices of the Catholic Thought Association. The latter have been embodied in the highly popular volumes *A Companion to the Summa*, put out by Sheed & Ward, in which he has introduced and vitalized in the minds of thinking people the principles of St. Thomas. DOMINICANA wishes to extend sincere congratulations to Father Farrell, who is an old friend, and may continued success be his! N.H.

✠ REV. DANIEL PETER COUGHLIN, O.P. ✠

Father Coughlin was born in South Boston, Mass., on Christmas Day, 1887. His father, Daniel J. Coughlin, was born in Boston; his mother, Margaret O'Leary, was born in Bandon, County Cork, Ireland. They were married in Boston, Nov. 26, 1875. Their children were Margaret, Daniel—the future priest, and Annie.

After passing through grammar and high school in Boston, Father Coughlin attended Boston College, and then went to St. Lawrence's College, Saint-Laurent (near Montreal), Canada. In 1908 he entered the Order of St. Dominic at St. Joseph's Priory, Perry County, Ohio, where he made his religious profession on October 11, 1909. He studied philosophy and theology at the Dominican House of Studies in Washington, D. C., from 1911 to 1917. Father Coughlin was ordained priest May 17, 1916, in the chapel of the House of Studies at Washington by Bishop Thomas J. Shahan, Rector of the Catholic University.

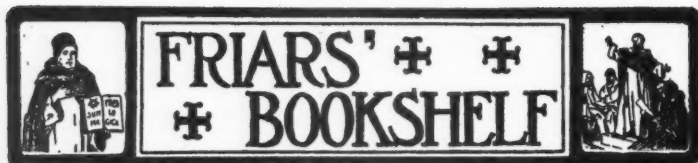
Father Coughlin was a true priest of God, and full of the spirit of his Divine Master. He was ever gentle and kindly, tireless in his zeal for the salvation of souls, unflinching in his love for the Blessed Mother and every living creature, endowed with sense of humor and simplicity of manner. He was stationed for nine years at St. Mary's, New Haven, where he was twice Sub-prior; seven years at St. Catherine's, New York; and five years at St. Raymond's, Providence. Wherever he labored, he was admired and beloved by the people. In 1939, he was stationed at Holy Name, Philadelphia. There he was incapacitated by illness. Shortly after a grave operation, he was sent to St. Rose's, Springfield, in the hope that the country air might aid him to recuperate. There he spent most of the day in the fields, taking a keen interest in the farm. Father Coughlin was present in choir at the opening of Rosary Devotions on October 1. That night his condition became worse and he received the last Sacraments. The following evening, on the Feast of the Guardian Angels, October 2, Father Coughlin passed to his reward as his brethren, present at his bedside, sang the *Salve Regina*, confiding to Mary him whose last act of devotion had been in her honor.

The Requiem Mass for Father Coughlin, attended by a large number of his Dominican brethren, was celebrated by the Very Rev. L. P. Johannsen, O.P., Sub-prior, with the Rev. J. B. Hassenfuss, O.P., as Deacon, and the Rev. J. R. Grace, O.P., as Sub-deacon, the

latter having served Father Coughlin's first Mass twenty-four years before in South Boston. Father Coughlin's eulogy was delivered by the Very Rev. H. J. McManus, O.P., Prior of St. Rose's. Father Coughlin was buried in the community cemetery at St. Rose's.

To Mrs. John H. Glover of Roslindale, Mass., his sister, to Mrs. Harriett Thayer, and to the other members of Father Coughlin's family, the Province of St. Joseph extend sincere sympathy. *May he rest in peace.*

H.C.



Science and Wisdom. By Jacques Maritain. Translated by Bernard Wall. 241 pp. Charles Scribner's Sons, New York. \$3.00.

With this work, M. Maritain continues his praiseworthy efforts to awaken the world from its slumber, and restore to it a sound mind with a sound philosophy of life. It is his conviction that such a philosophy of life cannot be provided by pure philosophy, that it must be provided by Christian philosophy, and that a moral philosophy "worked out within the faith and enlightened by the light of theology" is valid and necessary.

Pure philosophy cannot give man a sound philosophy of life because such a philosophy would not enable man to live well. A moral philosophy that is adequate must be subalternated to theology, and this "for a factual reason because of the actual state of human nature and of the last end to which it is in fact ordained." This philosophy would not be a fideist philosophy, but rather the philosophy in faith of John of St. Thomas. It would not be in the full field of theology, but rather in a philosophic field elevated by the fact of the participation which is implied in all subalternation.

To criticize the arguments proposed by the author for his thesis requires the skill of a learned philosopher and theologian, one who knows the other important works of the author as well as the arguments of Father Ramirez and Father Deman. Without this knowledge, it is foolhardy to attempt a criticism of the thesis.

But by both the learned and less learned philosophers and theologians it must be appreciated for the presentation of the problem itself and the arguments supporting the one side. The approach to the central thesis is superb. First is drawn a picture of the confusion of the early philosophers until the advent of the Middle Ages; then follows an excellent treatise on the true hierarchy of wisdoms, especially as manifested in the work of St. Thomas Aquinas; and finally is recorded the upheaval of Scholasticism with all of its consequent ills and need of repair.

"But the world's lack and civilization's lack in the intellectual order, the lack for four centuries from the point of view of the com-

mon good of mankind, has been the lack of a Christian philosophy. This lack has caused incalculable evils. Nothing else could take the place of Christian philosophy in the task which it should have undertaken and did not perform."

"... if the dynamic order of wisdom is found once more, and placed in its entirety under the superior rule of the Holy Ghost, if science is ordained to wisdom and receives vital reinforcements from it, and if the idea of choosing science against wisdom seems folly, it will be because, in a word, man who has been sundered since the Renaissance has found once more his inner unity by consciously preferring the evangelical way of losing one's own life—which is the work of love—that spirit of leaving all, mantle and tunic and the rest—to the rationalist way of finding oneself by splitting oneself in pieces."

This part of the book which seems to be an introduction to the central thesis might well have been written and presented independently of the second part. It is here in these first pages that the author best contacts his reader and raises him to high levels. But when the argument itself comes to the forefront, then it is that the reader is apt to feel that he is a mere onlooker to a dispute instead of being in the midst of it. The arguments are no longer addressed to him but to the opponents of the thesis. As a consequence, interest wanes and the reader may forget all the excellent qualities of the first part. The argument now becomes almost too personal, and this with the reader just a bystander.

But then, perhaps all this is in accordance with the hopes of the author to arouse others to original thinking on this matter, and on matters philosophic. At any rate, the book is worthy of attention; it will be found difficult, but educating and enlightening,—an intellectual exercise.

L.H.

The Second Empire. By Octave Aubry. Translated by Arthur Livingston. 638 pp. Lippincott, Philadelphia. \$5.00.

To those of us accustomed to regard yesterday's newspaper as ancient history, and past events as of no consequence in an age when even our best-informed news magazines seem unable to predict the strong men's next move, it may appear rather inopportune to meditate upon a period so remote as that of the rise and fall of the Second Empire at a time when the eyes of the world are upon the very actual plight of the Third Republic. Yet while waiting for the dust to settle upon Europe's most recent battlefields, and the mist to rise

which at present shrouds the periodical operation being performed upon the map of that troubled continent, one may well read Octave Aubry's book.

The Second Empire was written a year or so ago, when people in France and elsewhere still shut their eyes to a possible 1940 repetition of 1870. Despite the apparent arbitrariness and novelty of contemporary power politics, *The Second Empire's* parallelism with recent events, indeliberate, and therefore all the more forceful, as it is, proves the adage: "History repeats itself,"—a truth dictators disdain to remember until they have confirmed it by their collapse in the best traditional manner. Pages of *The Second Empire* sketching the blissfully sanguine atmosphere preceding the Prussian invasion of 1870 read disturbingly like the daily newspapers of a few months ago. But while the moulders of destiny are still fishing in muddy water, the pool of the Second Empire has settled and cleared. By studying its now translucent depths, one may well "scoop" the modern iron men by perceiving, before they do, the fish they will eventually catch. Human nature does not change; from it, at least, even dictators must take dictation.

One has the impression that M. Aubry has left his body in the twentieth century to return in spirit to the Napoleonic era and there remain. He writes as an eye-witness, roving from boulevard to palace, to political assembly, to the battlefield, living rather than analyzing. The book is built around Napoleon III, events are woven in with the gradual evolution of his ideals and his destiny. One grows to live with him, to feel with him, perhaps because this Emperor, with his humanitarian ideas, his yearning for the betterment of the poorer classes, his inclination towards the chivalrous in a calculating world, his idealistic hopes of a convivial Europe, his thirst for great things, and withal his sense of his own weakness, those human frailties which sometimes overpower reason even in the great, his general realization that man must bow to higher things, is very near to all men. He declares war imperially, in keeping with high, if somewhat unpolitical ideals; then, like an ordinary man, he is appalled by the horror and futile carnage he has loosed. His mistakes on a large scale are all the more obviously and easily grasped by those who need to avoid them on a smaller one.

In keeping with the title, this book is more than the story of a man, it is that of an Empire, and a more than ordinarily vivid one, the Empire that modernized France. Everyone is there: the Empress, the friends, courtiers, statesmen, journalists, artists, authors, soldiers, peasants. Everything is there: the Crimean, Italian and

Mexican Wars, the International Exposition, Paris, the Tuileries, the salons, the Prussian invasion. If anything, there are a few too many people who occupy only sufficient space to arouse vain curiosity in those not so intimately acquainted with the period as M. Aubury.

The author writes impersonally, with a judgment restrained to the point of fatalism, letting his personages answer for themselves. He does not fight their battles for them. He does not grudge them their honest praise. They are people and the author does not consider them as creatures of the mind whom he may gleefully torture with pen-pricks, or gild with gratuitous glory. However, he would not be an intellectual Frenchman if he did not feel obliged to score respectfully, where occasion demands, the Church's somewhat benighted, if well-meaning, interference in the world of thought and progress. The gentle reader who will sagely keep tongue in cheek in these circumstances where M. Aubry goes beyond his depth, and hear him well where he is on his own terrain, will be repaid by understanding and confident hope for France, so resilient, so irreducible, which rose from the ruins of 1870, and will rise again from the ruins of 1940.

H.C.

Richelieu. By Carl J. Burckhardt. 402 pp. Oxford University Press, New York. \$3.75.

"Of all the public characters who moulded Europe during the seventeenth century, Richelieu is both the greatest in himself and the most important in the effect he had." These words of Mr. Belloc succinctly express the intriguing personality which this volume introduces. There are few men in history whose career can be compared with that of Richelieu or whose work has had such tremendous and far-reaching results. Wolsey, who was also a Cardinal and a great statesman, approaches in a sense perhaps, the stature of Richelieu, but Wolsey finally fell, because he could not control a situation which had grown out of all proportion and which he had failed to grasp in the beginning. Not so Richelieu. Once in power, he never lost control of the helm even in face of bitter discouragement and apparent defeats.

Great men, men who help to shape in a large measure, the course of succeeding generations whether in thought or in action, are scarcely ever solely men of destiny, builders of the future; they are also very much the product of their own age and they should be recognized as such in order to be appreciated. In the case of Richelieu, it is particularly true. A knowledge of his influence on France, and

more important, his effect on Europe, if an understanding of them is to be more than superficial, must be founded on a knowledge of seventeenth century France and Europe, and of that good fortune which, as it were, unwillingly favored him.

Richelieu was born one of five children of a Poitevin family of noble station which had distinguished itself in the cause of legitimacy. For this loyalty Henry IV had rewarded the family with the right to dispose of the bishopric of Luçon. With the retirement of his brother, Richelieu was primed for the See in order to keep it in the family. It was this diocese, the poorest in France, that he used to propel himself to the most powerful position in the State, as first servant of the French king. France at the time of Richelieu was in the state of exhaustion after long politico-religious wars. The period of peace and prosperity which the reign of Henry IV fostered was cut short by the violent death of that monarch. Under the regency of Marie de Medici, things went from bad to worse. The nobles did as they pleased; the country was in the state of an armed truce; the treasury was being fleeced by favorites and political charlatans. In order to remedy the situation, the Court decided to summon the Estates-General.

It was the very move that gave the Bishop of Luçon his great opportunity. He made a brilliant debut and, with his name resounding on everyone's lips, he apparently left the stage. But Richelieu was biding his time and it was his unerring sense of the right time to strike which was one of the important elements in his peculiar genius. He had seen that the way to power was through the patronage of the Queen-Mother. The relationship from this time forward between this ambitious, emotional, unstable, vulgar woman and the coldly rational, shrewd and purposeful Cardinal form, next to his dealings with Louis XIII, the most important chapter in these early years of rise to power. The goal of his life's work Richelieu did achieve, namely, to make the French State politically one, which he effected at La Rochelle, and to make France powerful in Europe, which he realized principally through Gustavus Adolphus. But he also sowed seeds which have been the cause of most later evils. In France he left unsolved the fundamental religious question and in Europe he perpetuated the fatal division into two rival cultures—Catholic and Protestant. There are positive indications that if only zeal for divine rather than royal authority had taken hold of him, Richelieu would have been one of the greatest churchmen in history.

Recognizing the importance of those first years for a study of the character of Richelieu, the author has restricted the scope of his

work in the subtitle—His Rise to Power. Indeed, this phase of the Cardinal's life is most interesting and intriguing; for, once he achieved supreme power, things flowed, as it were, with casual necessity. His ideas and plans were bound to materialize. While in the period of slow advancement, the author brings out graphically the severe discouragements, trials and intrigues he had to fight, the weaknesses even in that man of cold will, the forces which almost inevitably were to bring his triumph. Students of that period of European history will find very fine sketches of the contemporary political status and of some of the leading figures and movements. The author has furnished sobering sidelights of the effect which St. Francis de Sales and the holy Cardinal Berulle had on Richelieu. Everyone who reads this very interesting work will look forward to the appearance in English of a complementary volume to which the author refers.

N. H.

The Doctrine of the Trinity. By Abbe Felix Klein. Translated by Daniel J. Sullivan, M.A. 293 pp. Kenedy, New York. \$2.50.

In his introductory remarks, Abbé Klein states that for many years now some divine inspiration seems to be drawing souls to a greater devotion to the Holy Trinity. This fact should serve as a stimulant to arouse all the faithful to a deeper appreciation of this mystery in their lives. Stressing the need for a fervent devotion to the divine Persons, Leo XIII, in his Encyclical on the Holy Ghost, said that the Holy Trinity is the substance of the New Testament, the greatest of all mysteries, and the source and head of all the others. It must be admitted, however that the knowledge which many Christians have about this central dogma is very meagre. They know the formula: three Persons in one Divine Nature; they know there is a mystery to be believed, and that it is beyond human comprehension. They do not in most instances make sufficient effort to enter into a more intimate knowledge of this formula. To accomplish this it is necessary to read the Creeds of the Councils, and to reflect upon the beautiful thoughts and analogies penned by the Fathers and sacred writers.

The present volume supplies the faithful with a work that will familiarize them with the very best that has been written concerning the Holy Trinity. The first few chapters are devoted to the historical development of the mystery. Here the author traces the notion of the Trinity through the Old Testament Literature, through the New Testament, and finally through early Church literature and the decrees of the various Councils. In the books of the old Testament,

reference to the Trinity are few and always under a veil, but in the New Testament mention of the three Persons is very frequent and so explicit that the revelation of the mystery is undeniable.

In the doctrinal part of the treatise the Divine Persons are treated individually, a chapter or two being devoted to each Person. The various relationships which form the foundation for the distinction of Persons in the Godhead are given a very lucid explanation. A brief comment is made upon the many perfections which are attributed to the three Persons. In the portion of the work are included also the many analogies which have been developed through the centuries to describe the interior life of the Blessed Trinity. It will suffice to mention the analogy of Saint Augustine because since his time other great minds have given his analogy a different form but have retained the essential idea. This great Doctor makes a comparison between the Godhead and man. His analogy substantially is as follows: Just as we are and know we are, and delight in our being, so too in the Godhead there is the fact of being, namely, the Father, the fact of knowing, the Son, and the fact of delight, the Holy Ghost.

The treatise comes to a close with a few chapters on the Trinity considering the Persons as they possess the one and the same Divine Nature. In this section the author is endeavoring to draw individual souls very close to the three Divine Persons. He urges them to a greater knowledge and love of the Blessed Trinity by pointing out how frequently the formula of the mystery is expressed in the Sacraments and prayers and also by speaking of the many benefits which come to the soul because of the presence of the three Divine Persons within it.

The complete mastery with which Abbé Klein has treated his subject cannot be exaggerated. He has omitted nothing of importance and at the same time has avoided all comments that are not vital and relevant to the doctrine under discussion. The reader need not fear subtleties of reasoning or obscurity of expression for the author is clear both in the thought and language. Finally, a word of praise is due to Daniel J. Sullivan, M.A., who has translated the work so well that the reader is wholly unmindful that he is working with a translation.

J. J.

The Borgia Pope. Alexander VI. By Orestes Ferrara. 455 pp. Sheed & Ward, New York. \$3.00.

Señor Ferrara's work has more to recommend it than the notorious personage with whom it is concerned. *The Borgia Pope* is no

common, run-of-the-mill rehash of the sensational and revolting crimes popularly associated with Alexander VI. Ferrara has the temerity to question history's verdict in regard to Borgia. He very industriously unearths all available evidence in the case and then matches the charges, insinuations and calumnies of history with the facts. The result is most interesting.

The author presents Alexander as a shrewd and resourceful statesman—a diplomat par excellence. Entrusted by five successive Popes with the highly important post of Vice-Chancellor, Cardinal Borgia earned for himself the gratitude and admiration of all five of his predecessors. As Pope, Borgia brought to the service of the Church an ability and soundness of judgment which, combined with patience and persistence, carried him through many a difficult and treacherous situation. He was largely successful in his endeavor of ridding the States of the Church of the petty tyrants who infested them. His efforts to free Italy from the danger of foreign domination met with failure because of the refusal of Venice to form an alliance with the Church. The splendid chapter, "Rome and Venice," is a convincing tribute to Alexander as a statesman.

Ah! but what of his private life? What of the amours, the murders, the nepotism and simony which history heaps at the door of Alexander VI? What does the author say about these? Ferrara deals with the charges one by one. Although he had previously accepted as true the general opinion of Alexander, he has the commendable good sense to take nothing for granted. He goes back, insofar as is possible, to original sources and by an examination of them shows the contradictions, errors and unfounded conclusions which abound in the indictment against Borgia. It is the biographer's intention "that the opinion commonly held of Alexander is not the result of popular feeling, which one is sometimes obliged to accept for lack of certain information, but a patchwork, pieced together through centuries, of fantastic deductions held to accord with the equally fantastic personality of the Borgia of legend. They have been added not because they were true, but only because they seemed to fit the picture."

The author, a Cuban Free-thinker and former Ambassador to the United States, does not bestow a blanket exoneration upon the subject of his book. He does not attempt to whitewash Alexander Borgia. Rather, in this well-documented and vigorously written work, he seeks to remove some of the mud slung at Alexander during the course of the centuries. In that task he has succeeded admirably.

R.B.

For God and Democracy. By Rev. James A. Magner. 158 pp. Macmillan, N. Y. \$1.50.

The world of today is in a sorry state. With wars and rumors of wars, with nations striving to maintain their former mode of government, with the home, the bond of family life, lessened in esteem, and with the individual the prey of false ideals the outlook for the future is as black as night.

Father Magner has gathered together these scenes of world distress in this book: *For God and Democracy*, in order that we may not fall into the same sad state but rather avoid that state by first knowing what a democracy should mean to the individual Catholic. With a scholarly pen the author portrays two general pictures: Catholic Attitudes and Catholic Action in a Democracy.

In the first picture our attention is focused on the pillars of government, Catholicism in a community, the claims of citizenship, the power of the law, human tolerance and civic rights, the right to vote, the training for a democracy and the meaning of freedom. Throughout this first picture there are shown the vital principles of Catholic thought and theology in relation to the formation of democracy. Law, right and freedom have value only if they are consonant with the dictates of right reason and the law of God. The conclusion of this first picture places the duty upon Catholics to see these pillars of government maintained "upon the sound rock foundations of human dignity and divine sanctions—that through the service of our fellow man, whom we must love as ourselves we may attain to the full stature of sons of God and heirs of heaven."

In the second picture, Father Magner points out the status of Catholic Action in civic life, social justice, marriage, the home, religion, cultural advance, social work and world peace. The particular pictures the author has penned show that he has an excellent grasp of man and his activities. The author has faced the facts and has found our Catholic people more than deficient in their moral actions. It is by no means a pessimistic outlook, rather it is an outlook of sane judgment. The conclusion of this second picture leaves the reader with two means of alleviating man's plight. The first means is the living of a Christian social life in accordance with the various encyclicals of the Supreme Pontiffs, the expressions of the laws of God. The second means is the living of a Christian individual life, the basis of the social life, in accordance with a good Catholic education. The author rightly points out that the present educational system is far from preparing the student to meet even the normal activities of social life. The answer for us is found in educating the student as His

Holiness, Pope Pius XI describes in his encyclical letter, "*Christian Education of Youth*." Educating the whole man, it seems to us, will necessarily raise the status of Catholic Action in a democracy.

In conclusion, this book has served the noble purpose of bringing to the Catholic mind the various notions of a democracy and of making the Catholic mind conscious of its rôle in a democracy. The author has clearly and cleverly portrayed that rôle. It is placed in our hands to follow, *For God and Democracy*. E.D.G.

Man of Spain. By Joseph H. Fichter, S.J. 349 pp. Macmillan, New York. \$2.50.

Francis Suarez was born in Granada on the fifth of January, 1548. His father, Gaspar, was a friend and intimate of Philip II, the king. He was off to a good start in a worldly way, but as he grew older his thoughts turned to the religious state and, in particular, to the young and vigorous Society of Jesus. Here, lack of knowledge presented a barrier. After much discussion, Francis was received as *indifferent*. One of the most brilliant lights of the Society started his career in the Order under a bushel marked humility. His age was one of the most glorious periods of thought and prestige that Spain has ever seen. This biography is written in fluent and lucid style. The choice of material and the arrangement of chapters are well done, but it will be necessary to test some of the material chosen.

Since war is directly opposed to peace and peace in turn is an immediate effect of charity, the following statement, "he (Suarez) gave his clearest exposition (of war) in a place where we would least expect to find it: the treatise on charity" (p. 320), might very well cause Suarez himself to lift a lash of surprise.

It would also sound strange to hear Suarez or any other theologian saying that it is possible to go to extremes in depending upon divine grace (cf. p. 180). One goes to extremes in ceasing to depend upon grace.

If the reader desires an impartial account of the *Congregationes de Auxiliis*, he will not find it in *Man of Spain*. And this is no great matter for wonder, since the sources usually cited, De Scoraille, S.J., Astrain, S.J., and Von Pastor, are those same of whom Whitacre (*Congregationes de Auxiliis*, *Dublin Review*, Jan., 1930) could say without fear of contradiction: ". . . they have added nothing of note to the histories aforementioned, except the endeavor to interpret documents in favor of Molinism—he (Von Pastor) made certain omissions which are unworthy of an impartial historian." Of all the

historians of this controversy, "Serry, O.P., alone, had access to the authentic documents preserved in the Vatican Secret Archives, from which alone a true history can be written." (o.c.) It is regrettable that Serry was not consulted in this biography.

In any case, gracious terms like "the Jesuits had suffered three setbacks" or "another adverse decision" (p. 223) do not conceal the facts that Molina's doctrine on grace and free will contained in the Concordia was condemned four different times, each succeeding examination being occasioned by the Molinists' outcries of unfairness. And these condemnations came from a board of theologians appointed by Clement VIII whose verdict not even Fichter has the hardihood to brand as prejudiced, as he does in the case of another committee which condemned Suarez by gratuitously asserting: "everybody was saying in Rome that Suarez could not hope for much favor at their hands." (p. 258)

At all events, to hail Suarez repeatedly as "Spain's greatest theologian" or "the greatest since St. Thomas" (pp. 131, 273, etc.) betrays a trend of wishful thinking which all historians and theologians will not readily share. But to make of him the hero of the famous controversy *de Auxiliis* (p. 212) will certainly disturb the rest of such theologians as Thomas Lemos and Gregory of Valentia who were actually there and took part in the discussions. Moreover, it only complicates matters to insinuate that the dispute resolved itself to a matter of jealousy over prestige (pp. 177, 182), or still worse that it was only a squabble between Molinism and Bannesianism (p. 129, etc.). For it is not likely that the Sovereign Pontiff would permit these discussions to continue over nine years and less likely that Clement himself would defend St. Thomas' doctrine on the intrinsic efficacy of efficacious grace in a long discourse before the board of consultors if he thought it a mere monks' quarrel over petty jealousies. And if St. Thomas and Bañez, for his doctrine is none other than that of St. Thomas, "over-emphasized the part divine grace plays" (p. 219), still they remain very logical and orthodox in defending the universal causality of the First Cause without admitting of any exception for the physical energy involved in the act of free choice.

Although Fichter declares that Jesuit doctrine remained unchanged after the *Congregationes* and current Jesuit doctrine on grace and free will stems from it (pp. 224, 236), nevertheless, "Aquaviva, the General of the Society, issued a solemn decree [signed Dec. 14, 1613 and promulgated Dec. 24] forbidding pure Molinism henceforth to be taught within the Society" (cf. Whitacre, o.c.). In its place

was substituted the doctrine of Suarez, that of Congruism, of which the author here quotes Pohle-Preuss (pp. 231-232) as saying: ". . . among the different systems devised for the purpose of harmonizing the dogmas of grace and free will Congruism probably comes nearest the truth. . . ." But this authority and the exposition of Congruism found on page 231 do not soothe away the ironical fact that Suarez in his Congruism pressed to its logical implications denies the very thing he set out to defend, namely human liberty. Nor can they, for if circumstances "in proportion to the intensity of the grace given" (p. 231) become so congruous as to move the will, then either grace premoves it to move itself or those same circumstances alone rob it of its liberty in action.

In spite of these criticisms, there are many fine points in this book. Suarez' holiness of life, the swirling events of the history of the period, the smoothness of style are all excellent. The reader will find much to admire in this work.

T.M.Q.

Scholasticism and Politics. By Jacques Maritain. Edited by Mortimer J. Adler. 245 pp. Macmillan, New York. \$2.50.

This series of lectures given at Chicago University has about it an apostolic vigor inseparable from vital Thomism. It is strong, challenging, inspiring. Throughout Thomas' supreme work, fittingly dedicated to the study of God for the benefit of beginners, there is an almost pugnacious love and unhesitating defense of the image of God that is man. That same love and defense of the humanity of man is the zealot's heartbeat that pulses through the pages of this book. Its truth may not be accepted, but it cannot be shrugged aside; it must be embraced or stamped upon.

Very much of the material of these lectures has been given to the public before at much greater length but never so clearly. In fact M. Maritain should be made to summarize his books at regular intervals; only one who has tried to analyze his longer works can appreciate the masterly touch of the author himself on his own books. The truth is that M. Maritain, writing with no restraint of space to channel his thought, meanders in bewildering, if delightful, fashion. To savor his longer books, solid though they be, one must be in a mood to be delighted, not in hot, breathless pursuit of truth. But here the author has been severe with himself. His lectures have the clear, sharp outlines of classic beauty, for his chisel has been sharp and remorseless. They would not be Maritain's if they did not leave room for the neatly turned phrase, the dramatic word, the sparkling

original conception; but in this brief form, the beauties of his style are not sirens clouding the process of thought.

The unity of the book is given in the foreword by the author. In the course of the book itself, it is the notion of the person which is central: the modern attacks upon it, the potentialities of it, the moral, political and cultural substance of it. The world of men must always revolve around this central notion; this is a book, then, for our time and for all time. W.F.

Spirituality in the Priesthood. By the Most Rev. Wilhelm Stockums, D.D., Auxiliary Bishop of Cologne. Translated by the Rev. Joseph W. Grundner. 281 + iv pp. Herder, St. Louis. \$2.00.

This new work of Bishop Stockums should find ready acceptance among the busy clergy of this modern world. A treatise on the fundamentals of the spiritual life, adapted especially to the clerical state, it is presented in clear, concise and direct language to the busy priest, burdened as he is with the many cares and duties of his office. Its content-matter is old and familiar, but it is offered in the present work in a refreshing manner, due in no small part to the efforts of the translator. The book is divided into ten chapters, dealing respectively with: Christian Asceticism, Spiritual Priesthood, Christian Perfection, Religious Life, Forms of Religious Life, The Spiritual Life, The Interior Life, Prayer and Meditation, Churchly Sense, and The Priestly Spirit.

Of the term "ascetism" the author says: "Today we find it used in two ways: in the broad sense, to designate the striving after virtue in general; and, in the strict sense, to express self-denial and mortification. In these pages we are using the word in the broad sense." (page 1) In striving after virtue in general, the author rightly insists upon the cultivation of the interior man if the external activities are to be virtuous and fruitful. The well-spring of all good action is within, hence the priest must give time and thought to the cultivation of the interior life if he is to avoid the stifling and blinding effect of works that become of necessity merely activities, when they have no connection with the interior life.

It may be noted that the chapter on Churchly Sense is especially timely, particularly with regard to the country of which the Bishop is an inhabitant. For the beginner in the study of the spiritual life and for his elder brother (by way of review) the chapter on Prayer and Meditation may be a stimulant to inquire about the different methods of meditation. C.M.C.

The Pope Speaks. By Charles Rankin. Preface by the Most Reverend Edwin V. O'Hara, D.D. 337 pp. New York: Harcourt, Brace & Company. \$2.75.

To say that this compilation of the public statements of the Pope is timely or important, or valuable would be to point out the obvious. Yet we have waited long for a book that would combine within its covers the record of the efforts of the Supreme Pontiff to prevent this present war, the public papers of His Holiness and his public utterances, the two "peace" encyclicals and the Peace Proposals of Benedict XV and Pius XI's first encyclical. There is also included Pius XI's encyclical: On the Present Position of the Catholic Church in Germany. (Mit Brennender Sorge).

Bishop O'Hara's Preface places the reader in the correct perspective for reading this volume. The Bishop reminds the reader that the Pope, speaking to the world, does so as the Vicar of Christ in order "to bear witness to the truth." As the Popes before him have done, Pius XII, gives solemn warning that every other path will be found vain and illusory but "the Way of Peace in Christ." The Bishop recalls the words of the Declaration of Independence that men "are endowed by their Creator with certain inalienable rights." Those were written when men and nations professed a belief in Christ's teaching, but today when men and the modern States are based on a materialistic concept of man, "inalienable rights" are not admissible." Thus, it is much more difficult for the Pope to obtain an intelligent hearing.

After the flood of press releases and a previous "life" of Pope Pius XII, stressing his statesmanship, it is a relief to find an author who realizes that the Vicar of Christ is primarily a spiritual man, and this by office and by personal sanctity. Placed high above the rest of men, the Pope is the intermediary between God and men. He is the supreme spiritual authority and not merely a bishop-politician, albeit a very skillful one. To Mr. Rankin, a Protestant, we owe a debt of gratitude for recognizing the Holy Father's position and interpreting the Pope's actions in accordance with the high spiritual plane on which Pius XII lives, in which he views current events, and from which his actions flow. We call attention to the statement of Cardinal Hinsley on the election of Pius XII: "No earthly motives, no considerations of lower value-political, diplomatic or racial—ever entered into the councils of the Cardinals. . . . Their one objective was the choice of a man of God, one after the heart of their Saviour, tried in faith and hope and charity and prudence. Such a man

is Cardinal Pacelli." May this statement of the English Cardinal forever end the inane remarks and vacuous writings on the "political Pope."

On the whole this biography provides a setting for the Papal papers and homilies that are the chief purpose of the book, yet it is full of conjecture, opinion, rumors, pure guesses and surmises about the content of the instructions sent to the various Papal diplomats and the discussions between the Pope and those whom he received in private audiences. Add to these a schedule of the Pope's audiences and top the whole with Hollywood's impression of the Holy Father, as exemplified by none other than Tyrone Power! For the little good we can get out of this biography, there is too much work sifting. Is it too much to hope that we may yet see a life of the Pope?

Among the twenty-five papers in this book we find the two encyclicals: *Summi Pontificatus* ("Darkness Over the Earth") on the Function of the State in the Modern World and *Sertum Laetitiae* to the Church in the United States. There are also the Pope's first message over the radio on the day after his election, the Easter sermon, the allocution to the students for the priesthood and the priest-students in Rome, the broadcast "To Those in Power and their Peoples" delivered a week before hostilities broke out. The Five-Point Peace Plan is in this book together with the letter to President Roosevelt and the New Year's address to the Roman Nobility. The last paper is the talk on "Catholic Action" given on September 4, 1940.

In addition to these papers of Pius XII we find those of his two predecessors. The remarkable note in this collection is the amazing unity existing between all documents in this book. The three Popes are in agreement as to the future course of events, the remedies of present evils, the prevention of future evils and the means to a lasting just peace. Much of the evil foreseen by Benedict XV and Pius XI has already been realized. While it is not surprising that all these Popes should be in agreement, still their unity of opinion must impress every reader with the necessity of revising our lives in accordance with justice and charity in order to obtain the lasting peace which only the Prince of Peace can grant.

M.M.S.

Our Lady of Wisdom. By Maurice Zundel. 103 pp. Sheed & Ward, New York. \$1.50.

Father Zundel is this profound, yet brief, book portrays the Blessed Virgin as the most full realization in the created order of the poverty of spirit. He shows conclusively that Mary deserves the

glorious title, Seat of Wisdom, by proving that her whole virginal being was ordained solely and unceasingly to the Word which is the life and light of men, the Word which is Wisdom itself.

This Swiss Benedictine Monk unmistakably advances that our Blessed Mother identifies within herself Wisdom and Poverty by the constant oblation of her whole being to Jesus Christ. She stands for all time as the golden, jewel-studded monsternance scintillating the holy Poverty and glorious Wisdom of her Son, the Word made Flesh. Truly Wisdom and Poverty met in her marriage to Joseph and in her very maternity. They are found again glistening through her holy silence and her unparalleled compassion. We encounter them again in our worship of her and in the dogmas which bespeak her life in the church.

The root of her greatness is to be found in the complete altruism of her being and her life. Truly, then, if she is to be hailed for all eternity as the Seat of Wisdom par excellence, it is because she is in a singular and most unique sense the Woman who was poor. Mary is, moreover, the Seat of Wisdom because she, more than any other created being, enters deeper into the abyss of the first Beatitude in which is contained all the joy of the Gospel. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven."

Father Zundel manifests a warm devotion and a powerful mind working upon the doctrine of our Blessed Mother to discover what it has to offer as a remedy for the direful needs of the world at this very moment, a world fatally tottering under moral debility and the utter annihilation of individual personalities by crushing collective masses.

Our Lady of Wisdom is not recommended for light reading. It is arrestingly profound. This work should be read slowly, thoughtfully, and meditatively. It is the type of book that may be mined over and over again only to find some new thrilling discovery about our Blessed Mother.

Incidentally, the book contains five charmingly devout illustrations of mediaeval painting no one of which was familiar to us before. It is without doubt the most splendid gallery of our Blessed Mother that we have seen in any book to date. The paintings include: The Virgin and the Child, Memling (Detail from the Diptych of Martin van Nieuwenhove); The Nativity, Bas-Relief from Chartres; The Virgin of the Apparition to Saint Bernard, Filippino Lippi; The Virgin and Child, Gerard David (Rouen); and The Virgin of the Nativity, Le Maître de Moulins.

J.M.D.

Outlines of Religion for Catholic Youth. By Rev. E. G. Rosenberger.
325 pp. George Grady Press, New York. \$3.00.

Pope Pius XI, in his Encyclical on the Christian Education of Youth (*Divini Illius Magistri*), quoting the words of St. Gregory Nazianzen, does not hesitate to call the direction and formation of youth "the art of arts and the science of science." Such a worthy task deserves a worthy book. Father Rosenberger, with the authority and encouragement of Bishop McAuliffe of Hartford, has striven to produce such a book for priests and other teachers faced with the responsibility of instructing high school boys and girls in the weekly religion classes. It was written in answer to the request of the Confraternity of Christian Doctrine of the Diocese of Hartford for an instructor's manual which, following the subject matter of the mimeographed outlines, would provide fuller treatment and a greater amount of suggestive detail.

The present volume covers the first two years of a four-year course. It is divided into two parts: *Catholic Belief* and *Catholic Morality*. The next volume, covering the final two years, will be divided into: *Catholic Practice* (prayer, the sacraments, devotions, and detailed treatment of the Mass), and *The Life of Christ*. Twenty-five lessons are outlined for each year's course. *Catholic Belief* covers extensively the sources of faith and the Creed; *Catholic Morality* covers the end of man, and the means of attaining thereto, namely, the virtues, with detailed explanation of the Commandments of God and the Precepts of the Church. However, lest the foregoing synopsis give rise to the impression that this book is nothing more than the simple catechism in a longer form, against whose repetition the growing high school student feels obliged to shudder, it is here the place to say that Father Rosenberger in his title-headings and his wording has deliberately forestalled that fatal association. He has foreseen and satisfied the demand of a college girl, published in a recent survey, and undeniably echoed by others, for doctrine "not given in the same words as the catechism." To which she pleadingly adds: "Oh, for a new twist!" Father Rosenberger, while incorporating the matter of the catechism, has grouped and exemplified the necessary doctrine as an answer to modern problems, and presented in a modern way. To quote at random, here is a sub-division taken from "The End of Man":

"(2) One cannot live properly unless he knows man's purpose, for (A) It is necessary as a guide (the north star for the sailor, the radio beam for the air pilot; the pillar of fire for the Israelites in the

desert, the star for the Magi); (B) Without such knowledge it is certain that our life will be a failure (architect who does not know what the building will be used for, farmer who cannot make up his mind what crop to raise, captain who sails without knowing his destination); (C) More than anything else, our purpose determines our action (to dress for a wedding, a funeral, or for work; the course of studies we take; the direction in which we walk)."

The lessons are divided into clear outlines which the instructor can gather on two or three cards; at the same time, as the foregoing extract shows, they are accompanied by a wealth of up-to-the-minute illustrations which easily give the instructor ideas for yet others. As to the completeness of the outlines, it should be noted that they not only cover the matter of the catechism, but they further develop this matter by the necessary introduction of the fuller and more specific treatments of the subject found in Moral Theology and Canon Law, called for by the maturing mind.

Father Rosenberger's book, we feel sure, will succeed in imparting the indispensable knowledge of the Christian life convincingly and lastingly, thanks to his special effort to make it "appeal to the heart and stir the imagination" of youth.

H.C.

The Spark in the Reeds. By S.M.C. 249 pp. Kenedy, New York. \$2.00.

This latest novel of S.M.C. is more edifying than impressive as a novel. In fact it appears to be more of a synopsis than a narrative. Thus is it rather disappointing; the sequence of the narrative is sketchy, the development of the characters is vague and the motivation is never enlarged upon at all.

The theme of the story is an interesting one, the efforts of a young priest, Gregory Hirst Bricking, to fulfill the will of God in his behalf. But Gregory Hirst Bricking is far from being interesting; instead he is painfully pathetic. The locale of the story, Devon and Lancashire, England, is beautifully but dully described; the description is so perfect that it becomes implausible. The emotions which thread through the hero's life are his love of God and his love for souls; these unquestionably are the highest values a man's life could possess but when they fail to be projected through his character, their importance cannot be discerned by the ordinary reader. As for style the writing is well done but is not at all evocative of reality.

The sweep of incidents which a novel should entail are discussed rather than described. One is told what happens rather than per-

mitted to see what occurs. All the characters are idealized to the extent that nothing of reality surrounds them at all as they pursue their saccharine lives. Only Dorothea, Gregory's mother possesses any attractive vitality and she unfortunately dies early in the book. The dialogue is naive rather than native to the persons concerned.

The background of the story is suspicious England after Napoleon had been finally stopped from overrunning all Europe. In such an atmosphere Gregory sets out to save souls. The climax of his struggle to fulfill such an aim is effected when he really saves one soul. Then the story ends with his life of self-immolation justified mystically.

Such a life as Gregory lived, such an apostolate as he undertook, is made of sterner stuff than this book contains. Thus this criticism is written that readers may take up this book without any illusions and enjoy a piously wrought fantasy.

B.L.

The Tremaynes and the Masterful Monk. By Owen Francis Dudley. 333 pp. Longmans, Green, New York. \$2.00.

This story is written about the Tremayne boys, Gordon and Allen, and Father Anselm Thornton, the Masterful Monk, who, by this time, needs no introduction. Gordon has a mental quirk, an insatiable desire to torture, so the story is built around this weakness and his conversion to normality. In one sentence the difference between the brothers is well brought out: "Allen, the idealist with his spiritual outlook on life—his attractive loveliness; Gordon, the incarnation of all that was unlovable, with that ugly streak in him that found a vicious pleasure in inflicting pain." The main part of the story takes place in the wild Cornish country, where the Atlantic bristles against the strong cliffs of western England. The introductory incidents cover a space of some fifteen years.

The reader first meets the Tremaynes at play in a Herefordshire orchard. Because their side has lost Gordon takes out his wrath on young Allen by torturing him with a stake. This "game" of his is rudely broken up by the appearance of Thornton and Captain Rodney. Other instances of Gordon's weakness appear and develop as he grows older and goes to London to take over his father's business. He nearly scares a woman to death, tries to break Allen's hold on his Faith and to bring discredit on his art work, and almost succeeds in ruining his love for Audrey. All this takes place over a course of years. Things come to a show down, when the monk decides to vacation among the Cornish cliffs.

Several things happen there to spoil and finally to enhance this period of rest. First of all, he meets Dicky in an unorthodox way—feet first on a cliffside. Through him, he is introduced to Pauline and Rita, all three happy English children who do much to lighten this story of Gordon. Through the children, he finds himself in the presence of Gordon's wife, Evelyn, whom he saves from suicide. She was the unhappy victim of another of Gordon's "games." Allen and Audrey decide to go to the Cornish retreat and soon are followed by Gordon. Then, things begin to happen. Gordon is subjected to a dose of his own medicine, and he is prayed for by the monk, the lovers and the children. The right amount of each finally brings him to his senses. After a vigorous battle within himself, he succumbs to grace and becomes a normal, lovable person. Of all the picnics to Lundy Bay, none was more joyous than that on which Pauline could inform Gordon: "You're one of us now."

This is problem VI in the series and makes an absorbing tale. The subtitle is "A Most Hateful and Lovable Tale." Most hateful, true, when Gordon acts the brute; most lovable, because of the miracle of Grace. The story is told in Father Dudley's usual abrupt style, but if you have a quiet evening, a cosy chair and a fireplace, you will not leave this problem until you see it through to its conclusion.

P.M.S.

DIGEST OF RECENT BOOKS

GENERAL: Nearly all Catholic readers are acquainted with Sheed & Ward's organ of book publicity, *This Publishing Business*. Mr. Sheed's witty squibs on his books-to-be-published have nudged more than one sale out of doubtful pocketbooks. And most of these buys have never been regretted. Now, these witty comments and forerunners of the books sold have come after the books published in a book by itself called **Sidelights on the Catholic Revival**. Gathered here are merely a few of the notes (77) compared to the hundreds which have been written over the course of twelve years. Here will be found books which will raise the standard of any library. There are "name" authors here such as Belloc, Chesterton, Noyes. Theologians are present, too, such as Adam and Farrell. Poets, historians, essayists, novelists, writers of all types of literature; all these and Mr. Sheed, too. If you are interested in the Catholic revival and would like to know a few of the authors, or rather many of the authors who have made this revival and the publisher who did so much to bring these authors into the public eye, then you must get this book. (Sheed & Ward, N. Y. \$1.25.)

Death is a thing with which most of us are acquainted. Moderns think that to speak of it is to be morbid. They hate its reality and try to keep it in the background. It is the end-all for them. But this is not so for the Catholic. It is, as Rev. Tihamer Toth puts it, the gate of **Life Everlasting**. These sermons are masterpieces, and pieces of consoling

writing for Catholics. In all, there are sixteen sermons beginning with *Belief in Life Everlasting* and concluding with *Eternal Bliss*. Death is given many titles here as Victorious, the Teacher, the Guide, the Comforter and the Vanquished. One of the most forceful chapters of this book is the one on *The Warning of Death*. A reading of this book will force us to look closer into our lives; it will make us conscious of our end. (Herder, St. Louis, Mo. \$2.00.)

No one questions that chaos is coming upon the world order. *Revolt* by John Bunker is a poet's cry against this confusion. Of this long poem, Theodore Maynard has said, "... it may easily be one of the most significant utterances of contemporary poetry." Helen C. White has written in the Preface: "But there is beauty, too, in his lines, to make them memorable. Some of it is a fresh, sharp beauty, unmediated by allusion or reminiscence; some of it touches the bells of other calls to sleepers, remembered from other times, for instance, the voice of Blake, hurt and angry Christian, blasting at the complacent half-believers of a century and a half ago." The language of the poem is forceful, the pictures vivid. The variety of what the world greets is summed up in these lines from the poem:

"They who are about to die
Salute you:

'Heil, Hatred!'

'Viva, Injustice!'

'Hail, Chaos!'

Fr. Talbot writes, "It is a magnificent piece of work—with sweep and intensity." (Campion Books, Ltd., New York, \$1.50.)

Two recent books, popular expositions of important topics in the history of Christendom, *Catholicism and the Progress of Science* by William M. Agar and *The Medieval Papacy in Action* by Marshall Baldwin, merit enthusiastic reception. Excellent forerunners of similar works to come, the present volumes introduce *The Christendom Series* to the reading public. Published by Macmillan, under the auspices of the Confraternity of Christian Doctrine, this series, which really owes its origin to a suggestion of the Episcopal Committee of the Confraternity meeting in New York in 1936, will fill a long-felt need of suitable material for the religious instruction program sponsored by Newman clubs for Catholic students in secular colleges. The members of the Editorial Committee, including the authors of the first books, are Carlton Hayes, Herbert Bell, Eugene Byrne, Rev. T. Lawrason Riggs and Ross Hoffman, chairman.

The first book of this series, *Catholicism and the Progress of Science*, is a clear, concise, brief and *ad rem* exposition of the progress of science and its relationship to Christian thought. The author, William M. Agar, has done a marvelous job of condensation in presenting the survey of the field of science, which, in its growth and development, sailed seas stormy with controversy ever seeking the lightship of truth. An informative guide, this book points toward that light as it impartially describes past controversies and also asserts and proves that the content of knowledge at the time of each controversy was sufficient for intelligent and dispassionate men of each period to have avoided error. Among the features which should prove attractive to readers are 1) the Conclusion, an eloquent plea for Catholic lay scientists and philosophers to heed the call to knowledge and heeding it, to give full expression to the broad, balanced principles of their faith, following the road to the ultimate source of truth, and in so doing lead others to the common Goal of all—God; 2) the Bibliographical Note which not only lists further references, but also gives a general appreciation of each work suggested for more extensive study; and 3) the Abstract for Study and Review, really a summary recapitula-

tion of all that has gone before. This little volume merits a welcome by all. (Macmillan, N. Y. \$1.00.)

The second book, **The Medieval Papacy in Action**, is also of high quality and will fill a need we all recognize as being with us always—all Catholics could stand a little more knowledge of Church history. The book has three big chapters: 1) The Historical Background, a brief summary of the Papacy from the early days of the Church up to the end of the thirteenth century; 2) The Organization of the Papal Monarchy, discussing the centralization of ecclesiastical authority in the Roman Pontiff, the Curia with its departments, and the other elements connected with this centralized power; 3) The Papacy in action; first is seen the objectives of papal policy, then Popes and heresy, the gradual spreading of the faith by Dominican and Franciscan missionaries, the liturgy is treated shortly followed by a discussion of ecclesiastical discipline, and lastly the defense of Christendom against the Moslems, the Crusades and the attempt to restore Byzantine Christianity to union with Rome. The conclusion contents itself with a summary of what the medieval Popes handed on as a heritage to the Church of today. This volume gives a bird's eye view of an important era in Church history. Mr. Baldwin is to be commended for the way in which he has presented so much in such a little space. Both these books set a standard hard to surpass; the price of each volume is within the reach of everyone; their worth cannot be set down in round figures, but both volumes are *must* books for the wide-awake Catholic. (Macmillan, N. Y. \$1.00.)

At Marquette University for the past several years, lectures have been given by well-known philosophers on the Sunday closest to St. Thomas Aquinas' feast day. These lectures are sponsored by the Aristotelian society of the University, and the lecture is known as the Aquinas lecture. This year's talk was given by Dr. Yves Simon, Professor of Philosophy at Notre Dame. His lecture was on **Nature and Functions of Authority**. In this age, the question is timely. Liberty and authority appear to be at loggerheads but, "... authority, when it is not fairly balanced by liberty, is but tyranny, and that liberty, when it is not fairly balanced by authority, is but abusive license." The lecture shows the importance of prudence's rôle, not only in him who rules the family, but also in him who wields authority in the state. "Authority is an active power, residing in a person and exercised through a command, that is through a practical judgment to be taken as a rule of conduct by the free-will of another person." From this point on the author considers the various phases of authority, opinions of others in its regard and its relation to law. In addition to the text, there are thirty pages of notes and references. This is a scholarly work, forceful and timely. (Marquette University Press, Milwaukee, Wisc. \$1.50.)

The language of the child is the language of poetry, but it seems that as soon as a child is taken from his play and put behind a desk, poetry is jettisoned from his daily life. The embers of the poet's song have to be fanned gently to bring the child to recognize here a fire around which an eternal warmth is spread. **Poetry in the Classroom** is for teachers of youngsters. Its aim "... is to place in the teacher's hands information which pertains to the functioning of poetry in the elementary school." In two parts, the first treats of the teacher in the poetry class, its aims and the appreciation and enjoyment to be reaped from poetry. The second part considers design (meter) in poetry, a list of biographical notes on children's poets and sample lessons. This volume should be useful for the teacher and productive of gold mines of delight for the fortunate pupils. (Sadlier Inc., N. Y. \$1.60.)

Progressive Aids to Catholic Education is published annually as a personal

service to the teachers and students in parochial schools. This year's issue has for a title **Education for God, for Country**. Its makeup, between pages of advertisements, consists of brief essays on related subjects by Catholic educators pointed both to the teacher and the student. The greatest part of the booklet is given over to what the teachers have to say, the last few pages have essays which have won prizes on the subject *Catholicism, What It Means to Me*. (H. Earl Eakin, Baldwin, N. Y. \$0.30.)

JUVENILE: The cinema is now making its contribution to grade school literature. **Treasure Island** by Robert L. Stevenson is now available for the young boy or girl with a minimum of words and a maximum of pictures. This is the first of a series called *Literature in Pictures*. It is an interesting experiment. If the Dickens' stories are done this way, it will prove a boom to the children's interest in the classical writers. The words in this instance merely suggest the plot, but at least that will be all that is necessary for most young readers. M.G.M. deserves mention for its generosity in providing the pictures, and so do the idea men, Braslin and Eldridge, for providing a stimulus for young minds. (Sadlier, Inc., N. Y. \$0.12.)

In spite of the war and the almost ceaseless bombing of London, Sands & Co., continues to put out books. Among their latest publications is a story of children for children by Aloysius Roche. It is called **A Night of Adventure**. The story is made possible because Bunty, the leader, mistakes Saltdean of Essex for Saltdean of Sussex. It is amazing to see how observant the four children are. After quite an exciting time, they manage to be a great aid in the capture of an enemy sub. There are many stirring moments, but throughout the narrative one never quite guesses how old the children are or what they look like. At times they act strangely, but that may be attributed to their war nerves. (Sands & Co., London, 3s. 6d.)

The Christmas Story has been written for children by Catherine Beebe. Collaborating again is Robb with his attractive sketches of the Infant, Mary and Joseph. The authoress takes the Gospel text, then weaves in her own words the explanation of the inspired word. It is done with the view to the childish capacity of her auditor's intellect. Really the story should be read aloud, but the older boy and girl will thrill to this wonderful story reading it softly to themselves. (St. Anthony Guild Press, Paterson, N. J., \$0.50.)

BIOGRAPHY: The life story of **Mother Elizabeth Ann Seton** is told in a new and briefer form by Mary Coyle O'Neil. This work is based on and inspired by the two-volume French biography by Madame de Baberey. Although several other biographies have appeared in English, they are more or less lengthy and make their appeal to those who have enough leisure time to spend on them. The aim of this work is to acquaint the busy majority with the life of this "eminent American lady." This is a very short life, minimizing the detail and avoiding scholarly discussion. However, all the essential facts are presented. The author has selected the important phases of the life of her subject as the highlights and restricted herself in the details to what is necessary for them. In the light of her marriage and her husband's death, her conversion and its subsequent trials, and the foundation of her religious society, the character and personality are progressively revealed. The aim of the author has been fully realized. She has produced a short work which does justice to her subject. Those unacquainted with Mother Seton's life and labors will find in this small volume a very satisfactory portrayal of a remarkable Catholic woman. (St. Anthony Guild Press, Paterson, N. J. \$1.50.)

This year marks the centenary of the foundation of the Little Sisters of the Poor. For this reason alone Fr. Herlihy, vice-postulator of the

Cause of the Beatification of the subject, has written these pages on **Jeanne Jugan**. It is a translation from the French of Very Rev. Canon A. Helleu. A previous translation appeared in English earlier this year, put out by Herder, St. Louis, and still another is on its way by a "master of hagiography." Jeanne's life and work are interesting because she was able to put an idea into practice. She was born at the height of the French Revolution in 1792 and lived until 1879. Jeanne's life was a long one, but it was not until she neared her fiftieth birthday that the work which would make her famous got under way. From then on we find her meeting all kinds of opposition calmly. We get to know in some way the profundity of her humility (*petitisse*), her charity, her devotion. We see her excellent manner of training her Novices, finally, we watch her as she peacefully, alone with a few young novices, breathes her last. Jeanne dies, but her work lives, a blessing to the world. (Sands & Co., London. 1s. 6d.)

DEVOTIONAL: In the subtitle, "Thoughts on the Lovableness of God from the Old and New Testament" will be found the germ of this booklet **The God Who Giveth Joy**. The title of the pamphlet is also the title of the first chapter. The other chapters refer to God and Peace, God and Mercy and so forth. Each chapter is composed of verses from the Prophets, Psalms, Gospels and Epistles with relation to the various chapter headings. Its purpose seems to be to create an interest in re-reading the Bible, to taste again the sweetness and to feel again the strength of the inspired words of God. (Sands & Co., London, 1s. 6d.)

A revised edition of **Oremus**, the Priest's handbook of Prayers in English, has reached us. The contents of this book may be gathered from the subtitle. It contains daily meditations for the months of the Sacred Heart and of Our Lady. It also has First Holy Communion prayers, Litanies, devotions to St. Joseph and occasional prayers. It was compiled in the hope that Priests would find it a valuable aid. As such it should be among every priest's books. (Wagner, N. Y. \$1.25.)

A booklet on the Rosary for young children has arrived from the Catechetical Guild under the title **A Pageant On the Rosary**. It is in several parts, the first explains the Rosary in its fifteen mysteries in a simple way suited to the intelligence of youngsters. This is followed by an indication of how Rosary tableaux may be arranged. Finally there are the Rosary hymn, short meditations for each mystery and a boy's reason for saying the Rosary at home. (Catechetical Guild, St. Paul, Minn. \$0.15.)

Another volume of the *With God Series*, **Christ, Victim and Victor**, has been published. This latest book consists of Readings and Meditations on the mysteries of the life of Christ for Advent, Christmas and Lent in Christ, the Victim. For the victorious Christ, thoughts of Easter, the Ascension, the Eucharist and the Church are suggested to the reader. A guide to meditation is given in the first section. All should find this a valuable book. Its pages are bound to instill in the soul a deeper affection for Christ suffering and a consequent knowledge of Christ the Victor, Who now reigns forever. (St. Anthony Guild Press, Paterson, N. J. \$1.25.)

Another small book on the Rosary has been received from the Dominican Sisters at Great Bend, Kansas. This work, **Reflections on the Rosary for Teaching Sisters**, is made up of meditations relating to the work of the Sisters with each mystery. It is beautifully done and is a credit to "community" work. The foreword is from the pen of the Bishop of Wichita, Christian H. Winkelmann. The Sisters for whom these meditations are intended should be helped greatly by them. The questions in each reflection are provocative of thought. (Dominican Sisters, Great Bend, Kansas. \$0.50.)

PAMPHLETS: From Rumble & Carty come two interesting items for review. The first is booklet No. 15, **The Unavoidable God**. This is based on the work of the Rev. Garrigou-Lagrange, O.P., entitled *God—His Existence and His Nature*. It is printed in watch pocket size and would be a very handy thing to have in these days when any one can get up in public and deny the Creator of all things. (Rumble & Carty, St. Paul, Minn. \$0.10.)

The other item is the **Convert Instruction Card**. In the series are twenty-five cards, each with a special topic. The topics range from *God to Reception of Converts*. They are done in a handy form, may be studied inconspicuously and no doubt will lead to books for a fuller presentation of the doctrine of the Church. On the whole, it is an excellent idea. (Rumble & Carty, St. Paul, Minn., \$0.25 a set.)

Under one cover can now be had the *Letter to Catholic Priests* of the late Pius X and the *Encyclical Letter on the Catholic Priesthood* by Pius XI of happy memory. The title of the present volume is **The Catholic Priesthood**. It goes without saying that Priests are familiar with both of these letters by two saintly Popes. Now there is a chance to have both for study and meditation. The ideal of the Priesthood can be found in these eighty-five pages. (St. Anthony Guild Press, Paterson, N. J., \$0.25.)

From San Francisco comes a pamphlet **Catholic Action and the Priest** by John J. Hunt. There is a brief foreword to the pamphlet by Archbishop Mitty. The pamphlet is a reprint from *The Moraga Quarterly* of St. Mary's College. Fr. Hunt read this paper to the Priests of the Archdiocese of San Francisco, assembled in conference March 12th and 14th, 1940. It is published by the Catholic Men of the Archdiocese of San Francisco. Copies of the address may be obtained by writing to the Catholic Men of San Francisco, 995 Market Street, San Francisco, California.

She Wears a Crown of Thorns by Rev. O. A. Boyer, reviewed in the March issue of DOMINICANA and advertised elsewhere in this issue, is now in its second edition. This story of a living martyr is first to treat of an American ecstatic and stigmatiser. The trials of Rose Ferron, her patient endurance, her complete trust in Christ should appeal to many of our Catholic people.



ST. JOSEPH PROVINCE

Cloister Sympathy

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Rev. F. A. Gordon and the Rev. F. N. Georges on the death of their fathers, and to the Rev. P. E. Rogers on the death of his mother; to the Rev. G. B. Stratemeier on the death of his sister; to Brother Hyacinth Conway on the death of his father, to Brother Francis Connolly on the death of his mother, and to Brother Gregory McBride on the death of his father and of his sister.

Appointments The Rev. F. J. Baeszler has been reappointed Pastor of St. Patrick's Church, Columbus, Ohio.

The Rev. Walter J. Tierney, assistant at St. Patrick's Church, Columbus, Ohio, has been appointed Pastor of St. Monica's Church, Raleigh, N. C.

The Rev. Cyril Osbourn has been appointed Socius to Master of Students at the House of Studies, Washington, D. C.

Tonsure and Orders

On Sunday, September 22, at 8:00 P. M., the First and Second Theologians received Tonsure from the hands of Bishop McNamara, auxiliary Bishop of Washington, in the crypt of the Shrine of the Immaculate Conception. These Brothers are: Justin Dillon, Peter Craig, Anthony Ballard, Joseph Ryan, Maurice Robillard, William Duprey, Regis Barron, Francis Kelly, Lawrence Hart, Richard Dolan, Nicholas Halligan. The next morning at 7:00 o'clock the same Brothers received the orders of Porter and Lector from Bishop Corrigan, Rector of the Catholic University of America. The ceremony also took place in the crypt. Tuesday, September 24, Bishop Corrigan, in the same place, bestowed the orders of Exorcist and Acolyte on three classes of Theologians, the Third Theologians having received the first two orders at Holy Trinity Church, Somerset, Ohio. Besides the above Brothers, those who received these two orders are: Bros. Augustine Gately, Bertrand Soeldner, Albert Rossetti, Raymond Maloney, Louis McQuillan, Jordan Reichert, Edward Dominic Garry, Valerian Lucier, Timothy Quinlan, Pius Sullivan, Hyacinth Conway, Chrysostom Curran.

Consultor's Mass of Thanksgiving

A Solemn Mass of thanksgiving, commemorating the appointment by His Holiness Pope Pius XII of the Very Rev. Charles Callan as Consultor of the Pontifical Biblical Commission was celebrated on Saturday, October 12, in the Church of St. Vincent Ferrer, New York City. Celebrant of the Mass was the Rev. Edward J. Byrne, D.D., President of the Catholic Biblical Association of America; Deacon, the Rev. John E. Steinmuller, D.D., Treasurer of the same Association; Subdeacon, the Rev. Simon Youngfleisch, C.P., D.D., Chairman of the Nominating Committee of the Association. The Very Rev. Joseph P. Meaney, M.M., S.T.D., acted as Master of Ceremonies. The Sermon for the occasion was preached by

His Excellency James E. Walsh, M.M., D.D., Titular Bishop of Sata, Superior-General of the Catholic Foreign Mission Society of America.

**Book of
the Month**

"Parables of Our Lord," a new work from the prolific pen of Fr. Callan, has just come off the press. It is the selection of the Spiritual Associates for the "Book of the Month for December." The Gospel text used is that of the Very

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**Major
Orders**

His Excellency Michael J. Keyes, S.M., D.D., Titular Bishop of Areopolis, formerly Ordinary of the See of Savannah ordained the Third Theologians Subdeacons and Deacons on the thirteenth and fourteenth of October, respectively.

The ceremonies took place in the Chapel of the House of Studies, Washington, D. C. Assistants to Bishop Keyes were the Very Rev. Adrian T. English, Prior, and the Rev. Matthew E. Hanley, Master of Students. The Rev. Theodore M. Smith was Master of Ceremonies.

**Holy Name
Parade**

On Sunday, October 27, the collegiate Fathers and the Theologians of the House of Studies at Washington took part in the Holy Name Parade, marching as a unit, and in their religious habits.

**Catholic
Thought
Lectures**

The Catholic Thought Lectures series for the season of 1940-1941 was initiated November 4, when Father Walter Farrell delivered the opening lecture on "The Nature of the State." These lectures, eighteen in number, are being sponsored by the Washington Chapter Kappa Gamma Pi of the

Catholic Women's Alumnae Association, and are being presented at the Willard Hotel, Washington, D. C. The speakers for the series are the Revs. Walter Farrell, Robert Slavin, J. M. Egan, E. M. Hanley, Richard Murphy, J. C. Kearney, C. I. Litzinger, Raphael Gillis, Cyril Osbourn.

**Master's
Mass of
Thanksgiving**

On November 13, at the House of Studies, Washington, D. C., a Solemn Mass of Thanksgiving was celebrated by the Rev. Walter Farrell commemorating his recent elevation to the rank of Master of Theology. Acting as Deacon was the Very Rev. Adrian T. English, and as Subdeacon, the

Rev. C. I. Litzinger. The Rev. Edward Fitzgerald preached the sermon before a congregation consisting not only of members of the community of the House of Studies, but also of many visiting Dominicans and representatives of many religious Orders.

Centenary

On Sunday, October 13th, began the three-day celebration commemorating the one hundredth anniversary of the present St. Joseph's Church. His Excellency, Bishop Hartley of Columbus, presided at the Solemn Mass, celebrated by the Very Reverend L. A. Arnoult, Prior of St. Joseph's Convent, who was assisted by the Reverend C. I. Litzinger as Deacon and by the Reverend A. C. Therres as Subdeacon. The sermon was preached by the Reverend J. J. McLarney, President of Aquinas College. A cablegram of congratulations to all present from His Holiness, Pope Pius XII, was read by the Bishop at the conclusion of the Mass. Later in the morning, Bishop Hartley attended the informal basket-lunch picnic prepared by the ladies of the Parish in honor of "Home-Coming Day." In the late afternoon, Solemn Compline,

Solemn Benediction, and a sermon by the Reverend R. M. McCaffrey, Pastor of Holy Trinity Church, Somerset, completed the first day's festivities. Many representatives of religious communities attended. The Very Reverend R. P. O'Brien, Provincial of St. Albert's Province, Mother Stephanie, Mother General of the Dominican Sisters of St. Mary of the Springs, and Mother Constantine, Superior of Mt. Carmel Hospital, Columbus, Ohio, were among the dignitaries present.

Remembrance of our departed Dominican brothers and sisters was the theme of Monday's Solemn Mass of Requiem, at which the Very Reverend T. S. McDermott preached. The celebrant was the Very Reverend J. C. Nowlen, Prior of Holy Name Convent, Philadelphia; the Very Reverend R. L. Rumaggi, Deacon; and the Reverend R. M. McDermott, Subdeacon. The Very Reverend J. B. Walsh, Prior of St. Louis Bertrand, Louisville, Kentucky, preached on this occasion. As on the preceding day, Solemn Compline and Solemn Benediction ended the day's activities.

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Reception of Habit

On September 21st, Joseph Hren (Bro. Innocent), from Hebron, Ill., received the habit from the Very Rev. J. A. Driscoll. On October 20th, Brother Bonaventure Augustine was invested with the habit of the Lay-Brothers.

Appointment

The Rev. J. R. Kelleher has been appointed the new Principal of Fenwick High School.

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Silver Anniversary

On November 3, 4, and 5th, our Parish of St. Anthony of Padua in New Orleans, La., celebrated the twenty-fifth anniversary of its establishment. On the opening day, a Solemn Pontifical Mass was celebrated by the Most Rev. Joseph Francis Rummel, S.T.D., LL.D., Archbishop of New Orleans. The Very Rev. Peter O'Brien, Provincial, delivered the sermon. On the following two days the Solemn Requiem Mass for deceased Priests and Sisters, who have served in the Parish, and for deceased parishioners and benefactors was celebrated by Father Nicholas J. Walsh, Master of Simple Novices. The Mass for Priests and Sisters now serving the Parish, for the children and for all living parishioners and benefactors was celebrated by the Very Rev. Gregory Scholz, Pastor.

SISTERS' CHRONICLE

Sisters of St. Dominic, Everett, Wash.

On August 30th the Sisters celebrated the Golden Jubilee of the Congregation in Aberdeen, Washington. The celebration took place at St. Joseph's Hospital, Aberdeen. A Dominican Solemn High Mass was celebrated at St. Mary's Church at which His Excellency, Most Rev. Gerald Shaughnessy, Bishop of Seattle, presided.

Mother Mary de Lourdes, Prioress General at Newburgh, New York, and Sister Mary Aimee, O.P., were guests of the Sisters for a short visit and were present for the Jubilee.

Sister Ambrose Weigand died at St. Joseph's Hospital, Aberdeen, on October 16. She was the oldest member of the Congregation and was one of the pioneer Sisters of Washington. When death called, Sister was in the 64th year of her religious profession.

Immaculate Conception Convent, Great Bend, Kansas

The Very Rev. Peter O'Brien, O.P., Provincial of St. Albert's Province, honored the community by his presence at the reception and profession ceremonies on August 19.

At the General Chapter which opened on August 20, Mother M. Aloysia, O.P., was elected Prioress General of the Congregation. The other officers elected were: Mother M. Inviolata, Sub-Prioress; Sister M. Thomasine, Sister M. Emilia, Sister M. Theodosia and Sister M. Imelda, Councillors; Sister M. Immaculata, Bursar General.

Several Sisters of this community have enrolled for work towards their degrees at Marymount College, Salina, Kansas; Sacred Heart Junior College, Wichita; Garden City Junior College, Garden City, Kansas.

St. Rose's Nursing School opened its scholastic year on September 16, with a solemn Mass in the convent chapel. The Rev. T. J. Smith, O.P., director of the school, was celebrant. For the past few years the school has been affiliated with Marymount College, Salina, Kansas.

In the fall the community opened St. Mary's parochial school at Garden City, Kansas. His Excellency, the Most Rev. C. H. Winkelmann, S.T.D., solemnly dedicated the imposing new brick structure on September 22. The Sisters also conduct St. Catherine's Hospital at Garden City.

On October 2, the first anniversary of the death of the late Bishop Schwertner, a Requiem solemn Mass was offered for the repose of his soul.

On October 6, the feast of the Most Holy Rosary, a solemn Mass was sung in the Motherhouse chapel by the Rev. T. J. Smith, O.P. The Rev. J. M. Smith, O.P., said Mass at the Rosary Shrine altar. In the afternoon Father T. J. Smith, O.P., preached a sermon on the power of the Rosary,

which was followed by the blessing and distribution of the roses and the Rosary procession to the shrine.

On the feast of St. Luke, the patron of physicians, "Doctors' Day" was observed at the St. Rose Hospital. A solemn Mass was offered for the doctors by the Rev. T. J. Smith, O.P., chaplain of the hospital since October 1. In the evening a banquet was given in honor of the hospital's medical staff.

His Excellency, the Most Rev. C. H. Winkelmann, Bishop of Wichita, honored the community by his visit on October 28. At this time His Excellency kindly presented the Sisters with the original document of the Papal letter he received from the Vatican on October 24 in answer to the Spiritual Bouquet sent to the Holy Father at the end of the May Prayer Crusade.

Congregation of St. Mary's, New Orleans, La.

Rosary Sunday was observed by an out-door procession of the student body. Rev. A. B. Cote, O.P., delivered the sermon and the Rev. A. T. Townsend, O.P., blessed the roses and gave Benediction.

Rev. R. E. Kavanah, O.P., reviewed Burton J. Hendrich's book, "Statesmen of the Lost Cause" for the members of the Alumnae Association.

On October 30 three Sisters made their first profession. Among the group were Sisters M. Andrew, Angele and Jane Frances. The Very Rev. R. A. Burke, O.P., was delegated by the Archbishop to receive their vows.

The eightieth anniversary of the founding of the community in Louisiana was celebrated November 5. The ceremony was inaugurated by a Mass said by Rev. J. M. Arend, O.P., at which the Very Rev. Peter O'Brien, O.P., Provincial of St. Albert's Province, delivered the sermon. The student body participated in a program following the Mass.

Congregation of the Most Holy Rosary, Adrian, Michigan

In Barry College, the Adrian Dominican Sisters have succeeded in giving to Florida its first Catholic college for women. It was named in honor of the late Most Rev. Patrick Barry, Bishop of the diocese of St. Augustine. The college is located at Miami Shores in Greater Miami. The initial building program called for five buildings: the chapel, administration hall, two dormitories and the dining hall. These were ready for the opening of classes on September 19.

The community also constructed and opened Dominican High School in Detroit, Michigan. This was dedicated on October 7 by His Excellency, the Most Rev. Edward Mooney, D.D., Archbishop of Detroit. He sang a Pontifical High Mass in the auditorium. The student body of more than five hundred girls rendered the Gregorian chant. Nearly 300 members of the clergy were present.

Rosary Sunday was a fitting time for the opening of the Forty Hours' Devotion in Holy Rosary Chapel. The Very Rev. Monsignor William Barry of St. Patrick's Parish, Miami Beach, Florida, was celebrant of the Solemn Mass. He was assisted by the Rev. L. J. DuBarry as deacon, and the Rev. E. C. LaMore, O.P., as subdeacon. Father DuBarry, the archdiocesan director of the Propagation of the Faith, conducted the succeeding services.

More than three hundred former students returned to the campus in Adrian for the thirty-sixth annual meeting of the Siena Heights College and St. Joseph Academy Alumnae Association, October 12 and 13. The Very Rev. Monsignor Allen J. Babcock of St. Mary Student Chapel, Ann Arbor, Michigan, was the speaker of the evening. His topic was "A Catholic Alumnae and the Church." The Very Rev. V. R. Hughes, O.P.,

celebrated Mass on Sunday morning and addressed his sermon on Catholic Education to the members of the alumnae.

The fourth annual conference of the Catholic Art Association was held at Siena Heights College October 19 and 20. His Excellency, the Most Rev. Edward Mooney, Archbishop of Detroit, opened the convention with a Pontifical High Mass in Holy Rosary Chapel, and addressed the delegates from various communities of the United States. The sermon was delivered by the Rev. W. G. Lauer, S.J., of St. Ignatius High School, Cleveland, Ohio, on the subject, "The Integral Man in the Integral Christ." This was the keynote thought of the convention and was treated in various ways in the succeeding conferences. A number of artists and craftsmen conducted work-shops in Studio Angelico.

The community suffered the loss of two of its senior Sisters during the fall. Solemn Requiem Mass was celebrated on September 13 for Sister M. Celeste, and on October 23 for Sister M. Assumpta. R.I.P.

The sixth annual meeting of the Association of Catholic Colleges of Michigan was held at Nazareth College, Nazareth, Michigan, on October 29. At this meeting Mother M. Gerald, O.P., was installed as president for the coming year.

His Excellency, the Most Reverend J. T. McNicholas, O.P., Archbishop of Cincinnati, and the Most Reverend J. H. Albers, Bishop of Lansing, were guests at the mother-house the week-end of November 2 and 3.

"Catherine the Valiant," by the Rev. U. C. Nagle, O.P., was presented in Walsh Hall by the Drama Guild of Siena Heights College on November 10.

The Classic Guild of New York presented a series of scenes from Shakespeare before the student body of Siena Heights College and St. Joseph Academy on November 18.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

With a deep sense of joy and gratitude the Congregation received word early in September that the privilege of daily Exposition of the Most Blessed Sacrament was granted to our Motherhouse Chapel by the Most Rev. A. J. McGavick, Bishop of LaCrosse. The feast of the Holy Name of Mary marked the beginning of this new opportunity for Eucharistic adoration and reparation.

Current golden jubilee anniversaries include those of Sisters Mary Columbanus Minahan, Mary Gonzaga Judge, Mary Loyola Gleeson, Sixtus Kelly and Mary Canice Brennan.

The already-dominant Dominican note in the development of River Forest, a suburb of Chicago, was further accentuated by the dedication of St. Vincent Ferrer's parochial school on October 27, by the Most Rev. Bernard J. Shiel, Auxiliary Bishop of Chicago, and by the addition of a three-story wing to Trinity High School, completion of which is expected in February.

Sharing the confidence of the hierarchy, the military leaders and the people of Switzerland in the power of God to protect the country from invasion in answer to persevering prayer, two Sisters have remained at our Institute of High Studies in Fribourg through the past troubled months. Study and participation in the communal care of refugees replace their usual teaching duties.

The adaptation of age-old monastic principles to new spiritual and social needs in modern America was exemplified in the life work of two recent guests. In August Dr. Lylene Van Kersbergen, member of the Ladies of the Grail and recently from Holland, explained the objectives of her society's novitiate which she is opening in the Archdiocese of Chicago.

The Rev. Howard Bishop, Cincinnati, guest during October, is Founder of the Home Missioners of America, a society of priests who will work in the "No-Priest Land of America," the neglected rural sections. Dominican contribution towards his success is being made by the generous patronage given him by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati.

St. Catherine of Siena Convent, St. Catherine, Ky.

On October 20 Sister Mary Martin died in Greely, Nebraska, where she has been superior of Sacred Heart School.

Rev. J. G. O'Donnell, O.P., visited St. Catherine's on his way to the Chinese mission fields and addressed the faculty and students.

The formal reception of the Junior College and Academy students into the Catholic Students' Mission Crusade was concluded by an address by Rev. W. F. Cassidy, O.P., recently returned from the Chinese missions.

The Rev. J. R. Clark, O.P., contributed to the Education Week program by an address on good reading. Rev. R. G. Ferris, O.P., recently appointed an army chaplain, also addressed the students during Education Week.

St. Luke School, recently erected in Waverly, Mass., was given in charge of the Sisters of St. Catherine this fall.

A course in Home Economics was added to the curriculum under the supervision of Miss Margaret Mallon of East Orange, New Jersey.

During the month of October Rev. Mother Mary Louis made her visitation of the eastern missions in Brooklyn, Boston, and Washington, D. C.

The new House of Studies now being erected for the Sisters at Washington, D. C. will be ready for occupancy in the spring.

Sisters of St. Dominic, Racine, Wisconsin

Sisters M. Alberta, O.P., and M. Johanna, O.P., celebrated the diamond jubilee of their religious profession.

Saint Catherine's Convent has republished the prayer book, THE ANGEL OF AQUINO, revised and enlarged. The volume contains all the prayers composed by St. Thomas, all his hymns in both Latin and English, and the Mass composed by him. It also contains the Mass in honor of St. Thomas, and an arrangement of Rosary Meditations for Mass according to the three parts of the Rosary, a feature entirely new in the English. The book also contains seventeen illustrations by famous artists. Other features make it a treasure for all lovers of the Angelic Doctor.

Congregation of the Holy Cross, Brooklyn, New York

During the month of September, God called to their eternal reward our beloved Sisters M. Romana, M. Mechtilde and M. Opportuna.

This numerical depletion was amply compensated for by the admission of twenty-seven postulants.

November 25 marks the golden jubilee of the religious profession of Sisters M. Phillippina, M. Adolphina, M. Maximilliana, M. Annunciata, M. Rita and M. Jodoca.

On Mission Sunday the Dominican Sisters' choir sang Compline in the rally Church at Baldwin, Nassau County.

The Brooklyn Choristers under the direction of Rt. Rev. Monsignor Lawrence Bracken entertained the Novitiate at Amityville on Election Day.

The Blessed Francis Capillas Mission Unit is busily engaged making Christmas gifts for the colored children of Friendship House, Harlem, N. Y.

Dominican Sisters of the Sick Poor, New York, N. Y.

The second annual retreat which opened on August 21 and closed on August 30 was conducted by the Rev. W. A. Walsh, O.P.

On the evening of November 1 the Rev. A. A. Purcell, S.J., of Fordham University gave the Sisters a very interesting lecture on Joan of Arc. The lecture was illustrated by slides.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

Three Sisters pronounced their perpetual vows. Rev. J. S. Moran, O.P., presided and Rev. D. E. Casey, O.P., preached the sermon.

The celebration of Rosary Sunday was attended by several thousand persons who recited the rosary walking in procession to Rosary Glen where the Very Rev. V. D. Dolan, O.P., Director of the Rosary Confraternity, preached a sermon well calculated to stir in the hearts of his listeners a deeper appreciation of the Rosary.

Dominican Sisters of the Perpetual Rosary, Rome, Italy

Four Sisters pronounced their perpetual vows, six Novices their temporary vows and two Postulants were clothed with the holy habit at a ceremony presided over by Very Rev. Thomas Garde, O.P., who also preached the sermon. The Most Rev. Philip Caterini, Procurator General was present, as were many Priests, Sisters and Students. The Mass was celebrated by Rev. J. Abbing Carroll, Secretary of Cardinal Pizzardo and a cousin of one of the newly professed.

Very Rev. Michael Browne, Rector of the Collegium Angelicum, is giving the conferences to the community twice a month.

Sacred Heart Convent, Houston, Texas

The new Dominican building erected on Sacred Heart Academy campus, comprising all necessary high school facilities, was solemnly blessed Sunday, September 8 by his Excellency, Most Rev. C. E. Byrne in the presence of a numerous assembly of the clergy, Dominican Sisters and the laity.

The Dominican Sisters have taken charge of the new St. Anne's School at Nacogdoches, Texas.

The Mother General, Mother M. Angela, and a number of the Dominican Sisters from Houston and Port Arthur attended the Home Coming Day at Sacred Heart Academy, Galveston, Texas, September 29 which marked the fifty-sixth anniversary of the founding of the Academy in the Island City.

The Dominican Fathers and Sisters attended the opening ceremonies of the new St. Thomas College at Houston, conducted by the Basilian Fathers. A beautiful oil painting of St. Thomas Aquinas was presented the College by the Dominican Sisters. This gift was the work of Sister Miriam, the teacher of art at the Mother House.

The ceremony of the blessing of the imposing and magnificent new edifice at St. Agnes Academy, Houston, Texas, presented a colorful and impressive scene, November 10. His Excellency, Most Rev. C. E. Byrne after the dedication in a masterful address exhorted the large audience to show their gratitude to the Dominican Sisters for this generous gift, so conducive to the improvement of the Catholic educational facilities in the city of Houston.

Sister Mary Joseph Geghan was called to her eternal reward September 4, after sixty-five years of religious profession. Sister was the first postulant to enter the community of the Sacred Heart Convent, Columbus, Ohio, and she was the last surviving member of the original band of

twenty sisters who came with Mother Mary Agnes Magevney to Galveston, Texas, in 1882.

St. Catherine's Convent, Fall River, Mass.

General elections were held July 6. The Rev. Mother M. Joseph was elected Prioress. The following were elected members of the General Council: Mother M. Madeleine, Vicarress General; Mother M. Bernard, Mother M. Lucie and Mother M. Catherine, Councillors; Mother M. Dominique, Bursar General.

Mother Louis Marie was elected Local Prioress at the Motherhouse, Fall River, Mass.; Mother Teresa was elected Superior of St. Rose Convent, Acushnet, Mass.; Mother M. Alberta was elected Prioress of St. Dominique's Convent, Plattsburg, N. Y.

Four postulants received the habit and three novices renewed their vows at the close of the annual retreat which was delivered by the Rev. J. Bibaud, O.P., former Provincial of the Canadian Province.

The Motherhouse was honored by a visit from his Excellency, the Most Rev. J. Lemieux, O.P., Bishop of Sendai, Japan. A reception was given in his honor by the children of the parochial school who presented him with a purse, the fruits of their sacrifices, in behalf of his missions.

Dominican Sisters of the Perpetual Rosary, Syracuse, N. Y.

The Rev. G. G. Herold, O.P., has been appointed chaplain.

A weekly Hour of Guard and Adoration for the public is held every Thursday evening from 7 to 8 P. M.

The novena in preparation for the feast of the Most Holy Rosary was conducted by the Rev. J. B. Hughes, O.P. Devotions, which were held twice daily, were well attended.

On Rosary Sunday, pilgrims flocked to the shrine from all parts of the city and surrounding towns. The evening devotions were conducted in the chapel where a large gathering of Rosarians marched in procession, carrying lighted candles and reciting the Rosary. Benediction of the Most Blessed Sacrament terminated both services after which blessed roses were distributed to the people by the Rev. J. B. Hughes, O.P., assisted by the Rev. G. G. Herold, O.P.

The November Pilgrimage was conducted by the Rev. G. G. Herold, O.P., Chaplain of the shrine.

St. Mary of the Springs College, Columbus, Ohio

The Rev. E. M. Hanley, O.P., who for the past eight years was a member of the faculty, has been appointed Master of Students at the House of Studies in Washington. Father Hanley has been replaced by the Rev. J. J. Welsh, O.P. Father J. V. Fitzgerald, O.P., has also been assigned to the faculty.

The Centenary of St. Joseph's Church in Somerset was attended by a number of Sisters from St. Mary of the Springs as well as Sisters from nearby missions.

The Rev. S. Olsen, O.P., of the Holy Name Province was a recent guest at the Springs.

The fourth year of the Erskine Lectures, directed by Rev. J. M. Bauer, O.P., was inaugurated October 6 by Dr. Mortimer J. Adler of the University of Chicago. A large and appreciative audience of educators attended the scholarly talk.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

In your charity remember the souls of two Sisters of this community who have passed to their eternal reward: Sister Noelita Mary Curran,

who died on September 30, in the thirty-fourth year of her religious profession; Sister M. Philomena Schick, who died on October 19, in the twenty-seventh year of her religious profession.

Rev. Mother Mary de Lourdes and Sister M. Aimee represented the community in late August at the golden jubilee of the establishment of the Congregation of the Most Holy Cross in the State of Washington.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Evidence that mission work goes on uninterruptedly despite the war is found in the fact that three new convents were opened this summer in the interior of South China by the Foreign Mission Sisters of St. Dominic. One is in the new Prefecture of Kweilin, under Monsignor John Roman-iello, M.M., The Sisters assigned to Keilin are Sister Rose Victor Mersing of St. Louis, Mo., Superior, and Sister Gabriel Marie Devlin of Ozone Park, N. Y. Sister Mary Cornelia Collins of Everett, Mass., was assigned from Hong Kong to Laipo, near Kweilin.

The other new houses are in the Kaying Vicariate under Bishop Francis X. Ford, M.M. Those assigned to Sialoc are Sister Anna Mary Moss of Los Angeles, Calif., Superior, and Sister Mary Luella Veile of Quincy, Ill.; to Hingning, Sister Mary Augusta Hock of Meadville, Pa., Superior and Sister Mary Paulita Hoffman of Cincinnati, Ohio.

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